

PREFACE

THE grammatical compendium of which this is a translation is current among the Pandits of the North-West Provinces, and of most of the other provinces of India. The translation is one of a series of attempts to encourage and facilitate the interchange of ideas between the Pandits and the senior English students of the Government Colleges. From the arrangement of a Sanskrit treatise on Grammar in the form that of an English treatise on the subject, may be inferred from the facts stated in the subjoined extract from the preface to the Hindi version of the same compendium.

The groundwork of the grammatical literature of the Sanskrit is comprised in Pāṇini's eight Lectures, entitled *The Aṣṭādhyāyī*. Each of the lectures is divided into four sections, and each section into a number of *sūtras*, or succinct aphorisms. On these Mr. Colebrooke remarks — 'The studied brevity of the *Pāṇinīya sūtras* renders them in the highest degree obscure, even with the knowledge of the key to their interpretation, the student finds them ambiguous. In the application of them when understood he discovers many seeming contradictions and with every exertion of practised memory, he must experience the utmost difficulty in combining rules dispersed in apparent confusion through different portions of Pāṇini's eight Lectures.'

The same accomplished scholar adds — "The outline of Pāṇini's arrangement is simple, but numerous exceptions, and frequent digressions, have involved it in much seeming confusion. The first two lectures (the first section especially, which is the key of the whole Grammar) contain definitions, next are collected affixes, by which verbs and nouns are formed; those which appertain to verbs occupy the third, fourth and fifth contain such as are affixes. The next three lectures treat of the changes which are effected by special cases, or by general rules, and the last is effected by the addition or by the subtraction of letters.

“elements. The apparent simplicity of the design vanishes in the ‘perplexity of the structure. The endless pursuit of exceptions and “limitations so disjoins the general precepts, that the reader cannot “keep in view their intended connexion, and mutual relation. He “wanders in an intricate maze, and the clew of the labyrinth is continually slipping from his hands”

Such a work as that above described being obviously unsuited for a beginner, a different arrangement of Pāṇini's *sūtras* was attempted by several grammarians “for the sake of bringing into one view the rules which must be remembered in the inflections of one word and those which must be combined even for a single variation of a single ‘.im” This arrangement, Mr Colebrooke adds, “is certainly preferable, “but the *sūtras* of Pāṇini, thus detached from their context, are wholly “unintelligible, without the commentator's exposition, they are “indeed, what Sir William Jones has somewhere termed them, ‘dark “as the darkest oracle’”

Such an arrangement as that here referred to, is adopted in the *Śiddhanta Kaumudī* of Bhattoji Dīkshita and in its abridgment the *Tuṅghī Śiddhanta Kaumudī* of Varadarāja

One of the first objects of this edition of the Grammar is to explain each term and each process, on its first occurrence, with something of that fulness of illustration, which the Pandits think it better to defer imputing until a later stage in the pupil's course. According to the established system, the juvenile pupil, who has only commenced learning the language in which the Grammar is written, cannot proceed one line in advance of the point at which his preceptor's last lecture broke off. If he can proceed half a line in advance of it, it is more than was to have been expected

for there is no *reference* to them whatsoever. Yet such references are much more necessary than those that are annexed to the propositions in Euclid, because the solution of these words is generally more complicated than that of the theorems."

References are supplied in this edition, not to every rule required, but to more than the attentive student is likely to have forgotten.

J R B

Benares College, July 31st, 1849

यदशुद्ध शोधकाले दृष्टिसुद्रणदोषत ।

अवस्थित विदन्त्येतदस्मादित्ययमुद्यम ॥

P. no.	s.	1.	अशुद्धम्	••	शुद्धम्
5	1		ऊकालोऽक्र	••	ऊकालोऽक्र
5	10		श्रीद्वैतो	.	श्रीद्वैतो
6	10		जिह्वामूलाय		जिह्वामूलीय
7	2		ईषत्स्युम	.	ईषत्स्युष्टम
11	5		आकारान्तो वा धातु		आकारान्तो यो धातु
65	5		पुरुदशो	••	पुरुदशो
72	7		वमशसो		वामशसो
79	11		ध्रुटसु	.	ध्रुटसु
115	16		त यत । त्व ।	••	तावत । त्वं ।
121	1		युष्मद्यप्र		युष्मदि प्र-
141	8		द्वित्वात् । पर	••	द्वित्वात्पर
142	7		पञ्चदश		पञ्चदश
146	8		दीघा यादौ	••	दीर्घा यादौ
145	2		पश्यथीशीर्क्ष्य	.	पश्यथीशीर्क्ष्य
152	10		अश्रीष्यत	••	अश्रीष्यत
-179	3		शीड सर्त्र	.	शीड सर्त्र
181	4		दुग्ध्वे	••	दुग्ध्वे
193	10		ध्वसोरे	••	ध्वसोरे
225	2		परस्ये नयो	.	परस्ये नयो-
-23	8		सर्व रोध	••	सर्वं रोध
257	5		विभुतजति	••	विभुजति
266	5		समानाधि-	.	सामानाधि
268	5		च्छ्वो	••	च्छ्वो
271	6		कर्तृभिच्चे	••	कर्तृभिच्चे
272	10		प्रत्ययान्ता	.	प्रत्ययान्ता
279	10		गानर्त् इ	.	गानर्त् इ
282	1		धर्म ब्रूते	••	धर्म ब्रूते
300	3		ऊर्यादिच्चि	.	ऊर्यादिच्चि
302	5		तिर्गत	••	निर्गत
329	11		मतोवाऽयर्वादि-	••	मतोवाऽयर्वादि
330	9		चातुर्दश्या	••	चतुर्दश्या
343	6		प्राग्धिता	.	प्राग्धिता
375	1		आर्य	••	आर्य

आदिरन्त्येन सहेता । १ । १ । ७१ ।

अन्त्येनेता सहित आदिर्मध्यगाना स्वस्य च सज्ञा स्यात् । यथाऽणिति अ इ उ वर्णाना सज्ञा । एवमच्च हलित्यादयः ।

No 8—Let AN INITIAL LETTER, WITH AN 'IT' LETTER AS A FINAL, be the name of itself, and of the intervening letters. Thus, let 'an,' formed of 'a' as its initial letter, and of 'n' (No 7) as its final, be the name of 'a' itself and of 'i' and 'u' which intervene between 'a' and 'n'. So let 'ash' be the name of 'a,' 'i,' 'u,' 'ri,' 'li,' 'e,' 'o,' 'au,' that is to say, of all the vowels, let 'hal' be the name of all the consonants between 'h' inclusive in the fifth *Śiva-sūtra*, and the 'l' which closes the list, and 'al' the name of all the letters together, both vowels and consonants, and so of other *pratyāhāras*, or names of classes of letters.

ऊकालोऽञ्भ्रस्वदीर्घप्लुतः । १ । २ । २७ ।

उश्च ऊश्च ऊश्च व । वा काल इव कालो यस्य सोऽच्च क्रमाद् ह्रस्व-दीर्घप्लुतसज्ञा स्यात् । स प्रत्येकमुदात्तादिभेदेन त्रिधा ।

No 9—Let A VOWEL WHOSE TIME (or prosodial length) is THAT OF short U long Ū, and prolated U, be called accordingly SHORT, LONG, and PROLATED. These again are severally threefold, according to the division of 'acutely accented, &c,' here following.

उच्चैरुदात्तः । १ । २ । २६ ।

No 10—A vowel uttered WITH A HIGH TONE is said to be ACUTELY ACCENTED. (The grammarians describe this accentuation as being the result of employing, in the utterance of the vowel, what they call the *upper half* of the organ, that is to say of the palate, lips, &c, see No 14.)

नीचैरनुदात्तः । १ । २ । ३० ।

No 11—A vowel uttered WITH A LOW TONE is said to be GRAVELY ACCENTED.

समाहारः स्वरितः । १ । २ । ३१ ।

स नवविधोऽपि प्रत्येकमनुनासिकाननुनासिकत्वाभ्या द्विधा ।

No 12—When there is A COMBINATION of the acute and grave accent, the vowel HAS THE CIRCUMFLEX ACCENT. The application of

the three accents to the three several prosodial lengths gives nine varieties of each vowel. This nine-fold variety is further doubled by the presence or absence of *nasality* which is next to be defined.

मुखनासिकावचनोऽनुनासिकः । १ । १ । ८ ।

मुखसहितनासिकयोच्चार्यमाणो वर्णोऽनुनासिकसङ्गः स्यात् । तदित्यम् ।
अ इ उ ऋ एषा वर्णानां प्रत्येकमष्टादश भेदाः । लृवर्णस्य द्वादश तस्य दीर्घा
भावात् । एचामपि द्वादश तेषां ह्रस्वाभावात् ।

No 13—Let THAT WHICH IS PRONOUNCED BY THE NOSE ALONG WITH THE MOUTH be called NASAL. Thus, of the letters *a i u r i*, there are severally eighteen different modifications. Of the letter *h* there are only twelve, because it does not possess the long (but only the short and the isolated) prosodial time (No 9). Of the letters *e a o' au* also there are only twelve modifications, because these have not the short prosodial time.

तुल्यास्यप्रयत्नं सवर्णम् । १ । १ । ९ ।

ताल्वादिस्थानमाभ्यन्तरप्रयत्नश्चेत्येतद् द्वयं यस्य येन तुल्यं तन्मिथः सवर्णं सङ्गः स्यात् । ऋलृवर्णयोर्मिथः सावर्ण्यं वाच्यम् ।

No 14—Let two letters HAVING THE SAME ORGAN (or *place* of origin) such as the palate, &c, and attended WITH THE SAME EFFORT of utterance within the mouth, be called HOMOGENEOUS, one with another. *Katyaiana* remarks on this 'The homogeneity of *i* and *h*, one with another, should be stated'. This form of expression—viz, 'should be stated'—distinguishes the supplementary remarks (*śūtra*) of *Katyaiana*.

अक्रुहविसर्जनीयानां कण्ठः । इचुयशानां तालुः । ऋटुरषाणां मूर्धा
लृतुलसानां दन्ताः । उपुपध्मानीयानामोष्ठौ । अमडणानां नासिका च
एद्वैतोः कण्ठतालुः । ओद्वैतोः कण्ठोष्ठम् । वकारस्य दन्तोष्ठम् । जिह्वामूलं
यस्य जिह्वामूलम् । नासिकानुस्वारस्य ।

No 15—The THROAT is the organ OF the gutturals A Á KA KHA
GA GHA Ā (No 17) HA and VISARGA, the PALATE, OF the palatals I I
CHA CHHA JĀ JĪ Ā Ā and ŚĀ, the HEAD, OF the cerebrals RI RI Ā
THA DA DHA NĀ RA and SHA, the TEETH, OF the dentals LRI LRI TA
THA DA DHA NĀ LĀ and SĀ, the LIPS, OF the labials U Ī PA PHA BA
BHA MA, AND OF UPADHMANĪYA, as *visarga* is called when it is written

in the form of two semi circles before *pa* or *pha* (No 117) Of the nasal letters *ŃA MA ÑA NA* AND *NA*, the NOSE ALSO is an organ, in addition to the organ of the class in which each respectively appears above The organs OF *E* and *AI* are the THROAT and the PALATE OF *O* and *AU* the THROAT and the LIPS, OF *VA*, the TEETH and the LIPS The organ OF *JIHVA MŪLIYA*, as *uṣaṅga* is called when it is written in the form of two semi-circles before *ka* or *kha*, is the ROOT OF THE TONGUE The NOSE is the organ OF *ANUSVARA*

यत्र द्विधा । आभ्यन्तरो बाह्यश्च । आद्यः पञ्चधा । स्पृष्टेष्वस्पृष्टेष्वद्विवृतविवृतसंवृतभेदात् । तत्र स्पृष्टप्रथम स्पर्शानाम् । ईषत्स्पृष्टन्त स्यानाम् । ईषद्विवृतमूष्णाम् । विवृत स्वराणाम् । इह स्वस्यावर्णस्य प्रयोगे संवृतम् । प्रक्रियादशाया तु त्रिवृतमेव । बाह्यन्त्वेकादशधा । विवार सवार श्वासेनादौ घोषे ऽघोषे ऽल्पप्राणे महाप्राण उदात्ते ऽनुदात्त. स्वरितश्चेति । खरो विवारः श्वासा अघोषाश्च । हश्. सवारा नादा घोषाश्च । वर्गाणां प्रथम-वृतीयपञ्चमा यणश्चाल्पप्राणा । वर्गाणां द्वितीयचतुर्थौ शलश्च महाप्राणा । कादयो मावमाना स्पर्शाः । यणोऽन्तःस्थाः । शल ऊष्माणः । अच स्वरा । \asymp क \asymp ख इति कखाभ्यां प्रागर्ध्विसर्गसदृशो जिह्वामूलीयः । \asymp प \asymp फ इति पफाभ्यां प्रागर्ध्विसर्गसदृश उपध्मानीयः । अ अ इन्चः परावनुस्वारविसर्गौ ।

No 16 —THE EFFORT in utterance is TWOFOLD that which takes place WITHIN the mouth, AND that which is EXTERNAL as regards the mouth, belonging to the throat THE FORMER IS OF FIVE KINDS— ACCORDING TO THE DIVISION OF TOUCHED, SLIGHTLY TOUCHED, SLIGHTLY OPEN, OPEN and CONTRACTED The EFFORT when the organ is TOUCHED by the tongue, BELONGS TO the five classes of consonants *PARSA*, when it is SLIGHTLY TOUCHED TO the semi-vowels (called *ANTASTHA*, because, in the common arrangement of the alphabet, they stand between the five classes and the sibilants), when the organs of speech are SLIGHTLY OPEN TO the sibilants and the aspirate *USHMAN* when the organs are OPEN TO the vowels *SWARA* IN ACTUAL USE the organ in the enunciation OF THE SHORT *A* IS CONTRACTED but it is considered to be OPEN only, as in the case of the other vowels, when the vowel *A* IS IN THE STATE OF TAKING PART in some operation of grammar (The reason for this is, that if the short *a* were held to differ from the long *ā* in this respect, the *homogeneousness* mentioned in No 14 would not be found to exist between them, and the operation of the rules depending upon that homogeneousness would be debarred In order to restore the

THE LAGHUKAUMUDI

short *o* to its natural rights, thus infringed throughout the *Aṣṭādhyāyī Pāṇini* with oracular brevity in his closing aphorism gives the injunction 'AA, which is interpreted to signify "Let short *o* be held to have its organ of utterance contracted, now that we have reached the end of the work in which it was necessary to regard it as being otherwise"

The effort in utterance एतेर्णाल as regards the mouth is OF ELEVEN KINDS—VIZ, EXPANSION of the throat, producing hard articulation, CONTRACTION of the throat, producing soft articulation, SIGHING SOUNDING, LOW PREPARATORY MURMUR, ABSENCE OF SUCH MURMUR, SLIGHT ASPIRATION, STRONG ASPIRATION, and the effort of ACUTE, GRAVE, and CIRCUMFLEX accentuation. IN the case of the letters in the *pratyāhāra* KHAR (VIZ, the hard consonants *kha pha kha tha tha cha ta ta ka pa sa sha sa*), the effort is that of VIVARA, SWASA, and AGHOSHA. IN the case of the letters in the *pratyāhāra* HAS, (VIZ, the soft consonants *ha ya va va la na na na na na jha bha gha dha ja ba ga da da*), it is that of SANVARA, NADA, and GHOSHA. (We may here remark, that, as these two classes of consonants, the hard and soft are effectually discriminated by the *vāra* and *sanāra* difference, the additional distinctions of *vāra*, *nada*, *ghosha*, and *aghosha* whatever may be their utility or importance elsewhere, are of no consequence here. With reference to the low preparatory murmur and its absence, the soft and hard letters are sometimes termed 'sonants' and 'soids'. THE FIRST AND THIRD LETTERS IN each of THE FIVE CLASSES, in the ordinary arrangement of the alphabet (VIZ, *ka cha ta ta pa* and *ga ja da da ba*), AND the letters denoted by the *pratyāhāra* YAN (VIZ, the semivowels *ya va va va*), are UNASPIRATED. THE SECOND AND FOURTH LETTERS OF the same CLASSES (VIZ, *kha chha tha tha pha* and *gha jha dha dha bha*), AND the letters denoted by the *pratyāhāra* ŚAL, (VIZ, the sibilants and the aspirate, *sa sha sa ha*), are ASPIRATED. The letters in the ordinary arrangement of the alphabet, BEGINNING WITH KA, AND ENDING WITH MA, are the five classes of consonants SPARŚA. Those denoted by the *pratyāhāra* YAN are the semi-vowels ANTASTHA, those denoted by ŚAL, the sibilants and aspirate UŚHMAN, those denoted by ACH are the vowels SWARA. A character LIKE THE HALF OF VISARGA, when standing BEFORE KA or KHA, is called JIHWAMLIYYA and when standing BEFORE PA or PHA is called UPADHMANIYYA (No 15). A character, in the shape

of A DOT, FOLLOWING A VOWEL, is called ANUSWĀRI and one in the shape of TWO DOTS, or small circles, VISARGA

अणुदित् सवर्णस्य चाप्रत्ययः । १ । १ । ६६ ।

अविधीयमानोऽणुदिच्च सवर्णस्य सज्ञा स्यात् । अत्रैवःण परेण णकारेण । कु चु टु तु पु एते उदित । तदेवम इत्यष्टादशाना सज्ञा । तथेकारोकारौ । ञकारस्त्रिंशतः । एव लृकारोऽपि । एचो द्वादशानाम् । अनुनासिकाननुनासिकभेदेन यवला द्विधा । तेनाननुनासिकास्ते द्वयोर्द्वयोः सज्ञा ।

No 17—Let a letter denoted by the *pratyāhāra* AN, NOT compounded as AN AFFIX or operative agent, but as something to be operated upon, AND let in like manner A LLIER FOLLOWED BY AN INDICATORY U, be the name of (and so imply) its homogenous letters also

Here the *pratyāhāra an* is made by the letter *n* (of the sixth of the *sūtras* of Śūra, viz *lan*, and not by the *n* at the end of the first *sūtra* The *pratyāhāra* is therefore held to denote the semi-vowels as well as the vowels) The letters above referred to, with an indicator *u*, are *ku chu tu pu*, *ku* represents the guttural class *ku* the palatals, *tu* the cerebrals *tu* the dentals, and *pu* the labials) Hence *a* is the name of (and implies) its eighteen several varieties (No 13) and so *i* and *u* The vowel *i* is the name of thirty (for it denotes its own eighteen varieties, and the twelve varieties of *li*, No 13) So *li* also (for it denotes its own twelve varieties, and the eighteen modifications of *ri*) The diphthongs *ea oa au* (*ek*) are each the name of twelve Through the distinction of nasal and non-nasal, *ya ra* and *la* are twofold, and, by this rule, the non-nasal form of each implies both

परः संनिकर्षः संहिता । १ । १ । १०६ ।

वर्णानामतिशयितः संनिधिः संहितासज्ञा स्यात् ।

No 18—Let the CLOSEST PROXIMITY of letters be called CONIACI (*sanhitā*)

हलोऽनन्तराः संयोगः । १ । १ । ७ ।

अज्झिभ्रव्यवहिता हल संयोगसज्ञाः स्युः ।

No 19—Let CONSONANTS UNSEPARATED by vowels be called a CONJUNCTION of consonants

सुप्रिडन्तं पदम् । १ । ४ । १४ ।

सुबन्त तिडन्त च पदसञ्ज्ञ स्यात् । इति सत्राप्रकरणम् ॥

No 20 —Let THAT WHICH ENDS IN “-UP” (No 137) OR IN TIS (No 408) be called a PADA (or inflected word, as distinguished from a root, or that which has undergone no such inflection)

So much for the chapter on terms. We now came to the conjunction of vowels

अच्सन्धिः ।

इको यणचि । ६ । १ । ११ ।

इक स्याने यण् स्यादचि सहिताया विषये । सुधी उपास्य इति स्थिति ।

No 21 —Instead OF a letter denoted by the *pratyāhāra* IK, let there be one denoted by the *pratyāhāra* IAN, in each instance WHERE one denoted by the *pratyāhāra* ACH immediately follows

In the case, for example, of the word *sudhi* (meaning “the intelligent”) followed by the word *upasya* (“to be worshipped”)

It is to be observed that the foregoing aphorism consists solely of the three *pratyāhāras* *ik yan* and *ach*, the first having the termination of the genitive or *sarth case*, the second, that of the nominative or *first case*, and the third, that of the locative or *seventh case*. The force of these terminations is to be ascertained from other aphorisms, because, although the author of the *Kaumudī*, in his *vṛtti* or expansion of the aphorism, has collected all that is required, yet the student, not content to receive anything on a lower authority than that of *Pāṇini* must be enabled to verify the interpretation offered to him. Holding, therefore, that we have merely got three *pratyāhāras*, with different terminations, we proceed to enquire (1st) which is to give way, (2nd) which is to take its place, and (3rd) which is to be regarded as the cause of the change. For the sake of brevity we may now drop the term *pratyāhāra*, and speak of *yan*, *ach*, &c simply

तस्मिन्निति निर्दिष्टे पूर्वस्य । १ । १ । ६६ ।

सप्तमीनिर्देशेन विधीयमान कार्यं वयोान्तरेणाव्यवहितस्य पूर्वस्य बोध्यम् ।

No 22—WHEN A TERM IS EXHIBITED IN THE SEVENTH CASE (No 137,) the operation directed is to be understood as affecting the state OF WHAT immediately PRECEDES that which the term denotes

In the present instance, the term exhibited in the seventh case is *ach*. In the example *sudhi upasya*, the *u* of *upasya* is the vowel which that term denotes, and that which is to be affected is the final *i* (*ih*) of *sudhi*, which immediately precedes the *u*. By the foregoing rule, *yan* is to be substituted for the *ih* but *yan* is the common name of the four letters *y*, *v*, *r*, and *l* and the question occurs—which of these is to be the substitute? The next rule supplies the answer

स्थानेऽन्तरतमः । १ । १ । ५० ।

प्रसङ्गे सति सदृशतम आदेशः स्यात् । सु ध् य् उपास्य इति जति ।

No 23—When a common term is obtained as a substitute, let THE LIKEST of its significates, to that IN THE PLACE of which it comes, be the actual substitute

Of the four letters denoted by *yan*, *y*, being a palatal, is the likest to *i*. Thus we have got *sudhyupasya*, which furnishes an occasion for another rule to come into operation

अनचि च । ८ । ४ । ४७ ।

अच परस्य यरो द्वे वा स्तो न त्वचि ।

No 24—Of *yan*, after *ach*, the reduplication is optional, BUT NOT IF ACH FOLLOW

In *sudhyupasya* the *dha* is *yau* (this denoting all the consonants except *ha*), and it follows *u* (*ach*), and it is not followed by *ach*, being followed by *ya*. Therefore, if we make the optional reduplication, we get *sudhdhyupasya*. This calls another rule into operation

भलां जश् भशि । ८ । ४ । ५३ ।

स्यष्टम् । इति धकारस्य दकार ।

No 25—Instead OF the letters called JHAL there shall be JAS IF JHAS FOLLOW

Thus, instead of the first *dha* (*jhāl*) of *sudhyupasya*, since *dha* (*ghas*) follows it, there must be *jas*, that is to say, *ja ba gu da* or *da*. Of these the likest (No 23) is *da*. So, we get *sudhdhyupasya*, and the process might here terminate, did not another rule start an objection

संयोगान्तस्य लोपः । ८ । २ । २३ ।

संयोगान्त यत् पद तदन्तस्य लोपः स्यात् ।

No 26—Let there be ELISION of the final OF THAT *pada* (No 20) WHICH ENDS IN A COMPOUND CONSONANT

In *suddhyupāsya* the *pada suddhy* ends with a compound consonant, and, according to the rule, the whole *pada* ought to disappear. The rule, however, is limited by the qualification that follows

अलोऽन्त्यस्य । १ । १ । ५२ ।

पठोनिर्दिष्टान्त्यस्यादेशः स्यात् । इति प्राप्ते ।

No 27—Let the substitute take the place OF ONLY THE FINAL LETTER of that which is denoted by a term exhibited in the genitive or sixth case

An instance of elision (*lopa* No 7) is regarded by the Sanskrit grammarians as the *substitution of a blank*. So a blank is directed to be substituted for the *y*, the final letter of the word *suddhy*, which is denoted (in No 26) by a term, in the genitive or sixth case, viz 'of that *pada* which ends in a compound consonant'. But here *Kātyāyana* interferes, and remarks as follows—

यणः प्रतिषेधो वाच्यः । सुद्ध्युपास्यः । मद्ध्वरिः ।
धात्रंशः । लाकृतिः ।

No 28—"The PROHIBITION of the rule (No 26) in the case OF YAN SHOULD BE STATED'

So the elision does not take place, and the formation of the word *Suddhyupāsya* (a name of God—"He who is to be worshipped by the intelligent") is completed

By a like process are formed the three words *Maddhwan* (a name of *Vishnu*—"the foe of the demon *Madhu*,") *Dhatransu* (a name of *Brahmā*—"a portion of *Vishnu* the cherisher") and *lāhriti* ("the form of the letter *li*") in which the other letters denoted by *yan* are successively exhibited. The student, after making himself familiar with the process in the instance of *Suddhyupāsya*, should exercise himself in applying it to these and similar instances, not referring to his book except when his memory fails him

We now proceed to consider the changes that depend upon the

एचोऽयवायावः । ६ । १ । ७८ ।

एच क्रमादय् अच् आय् आच् एने स्युरचि ।

No 29—Instead OF ECH, when *ach* follows, let there be in due order, AY AY AY ÁV

The due order is ascertained by the next rule

यथासंख्यमनुदेशः समानाम् । १ । ३ । १० ।

समसम्बन्धी विधिर्ययासख्य स्यात् । हरये । विश्वे । नायक पावक ।

No 30—When a rule involves the case OF EQUAL NUMBERS of substitutes and of things for which these are to be substituted, let THEIR MUTUAL CORRESPONDENCE (or the assignment of each to each) be ACCORDING TO THE ORDER OF ENUMERATION

Thus *ech* denotes the four diphthongs *e o au eu* and the four substitutes enumerated in the preceding rule are distributed among them—thus *ay* is the substitute of *e au* of *o*, *áy* of *ai* and *éu* of *au*. Example *havi + e = havaye* “to Hai,” *vishno + e = vishnare*, “to Vishnu,” *nav + aka = nádya* “a leader,” *pav + aka = pavá*, “purifier,” *e* “Fire”

A similar change, under different circumstances, is directed by the next rule

वान्तो यि प्रत्यये । ६ । १ । ७९ ।

यकारादौ प्रत्यये परे औद्वैतोरच् आव एतौ स्त । गव्यम् । नाव्यम् ।

No 31—There shall be substituted WHAT ENDS IN V (viz the two substitutes *ai* and *ái*) for the corresponding *o* and *au*, WHEN AN AFFIX (No 139) beginning with the letter YA FOLLOWS

Thus *go + yam = gayam* “belonging to a cow,” *nau + yam = navyam* “belonging to a boat”

The following *áriti* provides for a solitary case

अध्वपरिमाणे च । गव्यति ।

No 32—“And when the compound is employed in the sense of a measure of distance,” the *o* of *go*, followed by *yútri* (though this is not an affix, No 31) becomes *ai*. Thus *go + yútri = gayyútri*, when it signifies “a distance of about four miles,” but the substitution does not take place when it signifies a “yoke of oxen” (*goyútri*)

अदेङ्गुणः । १ । १ । २ ।

अत् एङ् च गुणसङ्गः स्यात् ।

No 33—Let short A and EN (that is to say *e* and *o* be called GUNA

But why is the short *a* alone understood here in seeming contradiction to what was said in No 17? The next rule will account for this

तपरस्तत्कालस्य । १ । १ । १० ।

त परो यस्मात् स च तान्परश्चोच्चार्यमाणमकालस्यैव सज्ञा स्यात् ।

No 34—Let a vowel FOLLOWED BY THE LETTER *r*, and a vowel following the letter *t*, be the name only OF THE LETTER WHICH HAS THE SAME PROSODIAL LENGTH (Nos 9 and 17)

The letter *a* is the representation of eighteen varieties (No 17) but when it is followed by *t* is in the preceding rule, it represents neither the long nor the prolated modifications

आद्रुणः । ६ । १ । ८१ ।

अवर्णोदचि परे पूर्वपरयोरेको गुणादेश स्यात् । उपेन्द्र । गङ्गोदकम् ।

No 35—When *ach* comes AFTER A (or *á*), let GUNA be the single substitute for both

Example *upa+india=upendra* (a name of *Krishna*—"born subsequently to *Indra*"), *ganga+udakam=gangodakam* ("the water of the Ganges")—In these examples the *guru e* is substituted for *a* and *i*, and the *guru o* for *á* and *u*, because the organs employed in the pronunciation of *e* (the throat and palate) are those severally employed in the pronunciation of *a* and *i* (Nos 16 and 23), and the organs employed in the pronunciation of *o* (the throat and lips) are those severally employed in the pronunciation of *a* and *u*

उपदेशेऽनुनासिक इत् । १ । ३ । २ ।

उपदेशेऽनुनासिकोऽजित्सज्ञ स्यात् । प्रतिज्ञानुनासिक्याः पाणिनीयाः ।

लणसूत्रस्यावर्णेन सहोच्चार्यमाणो रेफो रलयो सज्ञा ।

No 36—IN AN UPADESA (No 5), let A NASAL vowel be called "IT" No 7)

In *Pāṇini's* Grammar there is no visible sign of the nasality of a vowel—hence we can know a vowel to be nasal only from *Pāṇini's* explicitly asserting that it is so, or from our finding that he treats it in such a way that we must conclude he regarded it as nasal. When speaking of the *Śra-sūtras*, it was mentioned that the vowel in the

súta lan is called 'it' According to No 8, therefore, this vowel may be employed as the final of a *pratyáhára*, and the *ia* in the next rule (No 27) is held to be this *pratyáhára*, the name common to the two letters *ia* and *lu*

उरण् रपरः । १ । १ । ५१ ।

अ इति त्रिशत. सञ्ज्ञेत्पुक्त तत्स्थाने योऽण् स रपर सञ्ज्ञेव प्रवर्त्तते ।
छण्णाद्धि । तवल्कार ।

No 37—AN, substituted IN THE PLACE OF RI, which (No 17) is the representative of thirty varieties, is always FOLLOWED BY the *pratyáhára* RA (No 36) Example *Krishna + riddhi = Krishnaṛiddhi* ("the growth of *Krishna*"), *tara + biláru = taralháru* ("thy letter *ri*")—The *pratyáhára an* denotes *a, i* and *u* The *a* in the two preceding examples is the *guna* directed by rule No 35 [As examples of *i* and *u*, directed by other rules, we may notice *hrī + ati = hrīati*, "he scatters," and *dwairmatī + a = dwairmatīra*, "having both a mother and a stepmother"] The *guna* substitute of *ri* is *a*, because *a*, like *ri* has only one organ of pronunciation, whereas *e* and *o*, having two each, are less like *ri* (No 16)

लोपः शाकल्यस्य । ८ । ३ । १६ ।

अवर्णपूर्वयोः पदान्तयोर्बवयोर्वा लोपोऽपि परे ।

No 38—In deference to the opinion OF SÁKALYA, let the ELISION be optional of the letters *ya* and *va* preceded by *a* or *á*, and at the end of a *pada* followed by *as*

Thus *haré tha*, by No 39, becomes *haráyitha*, then the *ya* at the end of the *pada haráy*, being preceded by *a*, and followed by *i* (*as*), may be optionally elided by this rule—the optionality of which is delicately implied in the aphorism by its being rested on the authority of the ancient grammarian *Śakalya*, the propriety of whose injunction *Pāṇini* does not deny, although he does not admit it to be absolutely obligatory The form of expression *hará tha* would then appear to furnish occasion for the operation of rule No 35—but the rule here following debars this

पूर्वत्रासिद्धम् । ८ । २ । १ ।

सपादसप्तधायी प्रति त्रिपादसिद्धा त्रिपादामपि पूर्व प्रति पर शास्त्र-
मसिद्धम् । हर इह । हरयिह । विष्ण इह । विष्णविह ।

No 39 — AS FAR AS CONCEPTS WHAT PRECEDES THEM, the three last chapters of the Grammar of *Pāṇini* are AS IF THE RULES CONTAINED IN THESE THREE CHAPTERS HAD NEVER TAKEN EFFECT and further, in these three chapters, a subsequent rule is as if it had not taken effect, so far as any preceding rule is concerned

To understand this, it must be recollected that the grammar of *Pāṇini* is divided into eight Lectures (*adhyaya*), each Lecture into four chapters (*pāda*), and each chapter into a number of succinct Aphorisms (*sūtra*) When the correct formation of a word is to be ascertained by the rules of this grammar, each *sūtra* is conceived to present itself, or to be found (*prapta*), when an occasion for its operation occurs Now in the case of *hara iha* (No 38), an occasion for the operation of No 35 occurs, because no consonant intervenes between the *a* and *i* But the elision of the intervening consonant (*y*) was the effect of a rule (No 38) which stands as the nineteenth aphorism in the third chapter of *Pāṇini's* eighth Lecture, and therefore, so far as rule No 35 is concerned, which is the eighty-seventh aphorism of the first chapter of the sixth Lecture, the elision is as if it had never taken effect Thus we have optionally *hara iha* or *harayihā* 'to Han here,' and so also *ishna iha* or *ishnarīhā* "Oh Vishnu here"

वृद्धिरादैच् । १ । १ । १ ।

आदैच्च वृद्धिसञ्जः स्यात् ।

No 40 — Let LONG *á* (No 34), and *AI* and *AU* be called VRID-

DHI

वृद्धिरेचि । ६ । १ । ८८ ।

आदेचि परे वृद्धिरेकादेशः स्यात् । गुणापवादः । कृष्णैकत्वम् गङ्गाघ ।
देवैश्वर्यम् । कृष्णैात्कण्ठम् ।

No 41 — WHEN ECH FOLLOWS *a* let VRIDDHI be the single substitute for both

This is a contradiction (*aparāda*), of the rule No 35, which directs *guna* to be substituted in such a case This rule takes effect, to the limitation of No 35, because the latter has still a sphere left for its operation, whereas if No 35 were always to take effect, the operation of the present rule would always be forestalled Such a rule as the present is tantamount to an exception to a more general rule

The Sanskrit Grammar acknowledges no irregularity, or exception to a rule—holding that a word which differs from all others of its class is “*sui juris*,” and must have a rule of its own (No 32)

Thus we have *krishna + ehatvam = krishnavatvam* “oneness with Krishna,” *gangá + ogha = gangaugha* “the torrent of the Ganges,” *deva + arswaryam = devarswaryam* “the divinity of a God,” *krishna + autkanthyam = krishnavtikanthyam* “a longing after Krishna”

एत्येधत्सु । ६ । १ । ८६ ।

अवर्णादेजाद्वारेत्येधत्योरूठि च परे वृद्धिरेकादेशः स्यात् । उपैति । उपैधते । प्रष्टौहः । एजाद्वोः किम् । उपेतः । मा भवान् प्रेदिधत् ।

No 42 — WHEN the verbs ETI and EDHATI, in those forms which begin with *ech*, FOLLOW *a*, AND when the substitute UTH (No 282) follows it, let *vridh* be the single substitute of the concurring vowels

This rule limits No 51, which had previously limited No 35

Hence we have *upa + eti = upanti* “he comes near,” and *upa + edhate = upardhate* “it increases” In the example *prashthavah* (the accusative or second case plural of *prashthaváh* “a young steer training for the plough,”) the elements *prashtha vah* and *sas* are (by Nos 137 156, 185, 282, 281, 5, and 283) brought to the form *prashtha vah*, to which the present rule applies, the result being *prashthavah*

Why do we say (of the verbs *eti* and *edhati*) “in those forms which begin with *ech*?” Because other parts of these verbs, not beginning with *ech*, are not affected by this rule Example *upa + eti = upeti* “approached”—(No 35), *ma bhavan preddhat = pra + vridhat*, “Let not you honour promote”

अज्ञादूहिन्यामुपसख्यानम् । अज्ञाहिणी सेना ।

No 43 —“IT MAY BE ADDED that the substitution of *vridh* takes place also (No 42) and not that of *guna*, WHEN ÚHINI FOLLOWS AKSH” Thus *aksha + úhni = akshavhni* “an army”

प्रादूहोढोढ्येष्वेषु । प्रौहः । प्रौढः । प्रौढिः । प्रैषः । प्रैष्यः ।

No 44 — And the substitution of *vridh* takes place also (No 42) WHEN PRA IS FOLLOWED BY ÚHA UDHA UDHI ESHA and FSHYA Thus *pra + úha = prauha* “a good argument,” *pra + údha = praudha* “proud,” *pra + údhi = praudhi* “audacity,” *pra + esha = prarsha* “sending,” *pra + eshya = prarshya* “a servant”

चते च तृतीयासमासे । सुखेन चतः सुखानं । तृतीयेति किम् । परमर्तः ।

No 45—'AND IF SHORT PI FOLLOW *a* IN A COMPOUND WORD the first member of WHICH HAS the sense of THE THIRD or instrumental CASE'—Example *sukha + ita = sukhāta* 'affected by joy' (Nos 37 and 73)—Why (do we say) "which has (the sense of) the third (or instrumental case)?" Because otherwise, as in the compound *parāna + ita = parānaita* "last-gone," this rule does not apply

प्रवत्सतरकम्बलवसनार्णदशानामृषो । प्रार्णम् । वत्सतरार्णम् । इत्यादि ।

No 46—'AND WHEN RINA ('a debt') FOLLOWS PPA VATSATARA KAMBALA VASANĀ RINA and DASĀ' Thus *prāna* "principal debt," *vatsatarāna* "debt of a steer," *kambalāna* "debt of a blanket," *vasanāna* 'debt of a cloth,' *vanāna* "debt of a debt, compound interest," *Dasāna* "the river Dosara or Dosarene" (No 1341)

उपसर्गाः क्रियायोगे । १ । ४ । ५६ ।

प्रादय क्रियायोगे उपसर्गसञ्ज्ञा. स्यु ।

No 47—Let *pra*, &c (No 48) WHEN PREFIXED TO A VERB be termed *upasaṅgas*

प्र । परा । अप । सम् । अनु । अत्र । निस् । निर् । दुस् । दुर् । वि ।
आङ् । नि । अधि । अपि । अति । सु । उत् । अभि । प्रति । परि । उप ।
एते प्रादय ।

No 48—By "PRA, &c" we mean THE FOLLOWING particles—*pra* 'before,' *para* 'opposite,' *apa* "off," *sam* "with," *anu* "after," *ā* 'down,' *ni* or *ni* "out," *du* or *du* "ill," *vi* "apart," *vi* "as far as," *ni* "within" *udhi* "over," *api* "verily," *atī* "beyond," *su* "well," *ut* 'up,' *abhi* 'opposite,' *prati* "back again," *para* "around," *upa* "next to"

भूवादयो धातवः । १ । ३ । १ ।

क्रियावाचिनो भवादयो धातुसञ्ज्ञा. स्यु ।

No 49—Let verbal roots BHU "be" VĀ 'blow' and THE LIKE be called DHĀTU

उपसर्गादृति धातौ । ६ । १ । ६१ ।

अवर्णान्तादुपसर्गादृकारादौ धातौ परे वृद्धिरेकादेश स्यात् । प्रार्द्धति

No 50—WHEN A DHĀTU (No 49) BEGINNING WITH RI FOLLOWS AN UPASAPGA (No 47) ending in *a* or *ā*, let *vṛddhi* be the single substitute for both Thus *pra + vichchhati = prāvichchhati* 'he goes on rapidly'

एडि पररूपम् । ६ । १ । ९४ ।

आद्रुपसर्गादेडादौ धातौ पररूपमेकादेशः स्यात् । प्रेजते । उपोपति ।

No 51 — WHEN a *dhātu* BEGINNING WITH EN FOLLOWS an *upasariga* ending in *a* or *á* let the single substitute for both be THE FORM OF THE SUBSEQUENT vowel Thus *pra + ejate = prejate* "he trembles," *upa + oshatr = uposhatr* "he sprinkles"

अचोऽन्त्यादि टि । १ । १ । ६४ ।

अत्रा मध्ये योऽन्त्यः स आदिर्यस्य तट्टिसञ्ज्ञ स्यात् ।

No 52 — Let the final portion of a word, BEGINNING WITH THE LAST OF THE VOWELS in the word, be called TI

शकन्धादिषु पररूप वाच्यम् । तच्च टे । शकन्धुः । कर्कन्धुः । मनीषा । लाङ्गलीषा । आकृतिगणोऽयम् । मार्तण्डः ।

No 53 — " It SHOULD BE STATED that THE FORM OF THE SUBSEQUENT vowels takes the place of both IN ŚAKANDHU &c

Thus *sala + andhu = salandhu* "a sort of potheib," *karka + andhu = karkandhu* "the jujube," *laṅgala + sha = laṅgalīsha* "the handle of a plough," *manta + anda = mántanda* "the sun," *manas + śhá = manśhá* "intellect"

This is a class of compound words, the fact of a word's belonging to which is known only from its form, *a posteriori*, and is not discoverable by any consideration of its constituent parts *a priori*

ओमाङोश्च । ६ । १ । ९५ ।

ओमि आडि चात् पररूपमेकादेशः स्यात् । शिवायोनमः । शिवेहि ।

No 54 — AND WHEN the mystic syllable OM, OR the *upasariga* ॐ (No 47) follows *a* or *á*, let the single substitute be the form of the subsequent

Example *Śvāya + om = namah Śvayonnamah* "adoration to Siva", *Śva + á + hr = Śvehr* "oh Siva, come" (Nos 5, 55, and 35)

अकः सवर्णे दीर्घः । ६ । १ । १०१ ।

अकः सवर्णेऽचि परे पूर्वपरयोर्दीर्घे एकादेशः स्यात् । दैत्यादिः । श्रीशः ।

विष्णुदयः । होतृकारः ।

No 55 — WHEN A HOMOGENEOUS VOWEL FOLLOWS AK, let the corresponding LONG vowel be the substitute for both

Example *dutyā + aṛ = dartyāṛ* "a foe of the demons," (a name of *Vishnu*), *śrī + īśa = śrīś* "the lord of Śrī," *Vishnu + udaya = Vishnūdaya* "the rise of *Vishnu*," *hotri + bhāṛa = hotribhāṛa* "the letter *ri* of the officiating priest" (No 16)

एडः पदान्तादिति । ६ । १ । १०६ ।

पदान्तादेडोऽति परे पूर्वरूपमेकादेशः स्यात् । हरेऽव । विष्णोऽव ।

No 56—AFTER EŚ FINAL IN A PADA (No 20) IF SHORT A come, let the single substitute for both be the form of the precedent vowel

Example *hāre + aṛa = hāreṛa* "Oh Hāṛ!—off," *vishno + aṛa = vishnoṛa* "Oh *Vishnu*! off—" A character termed *arddhākāra*, or "half the letter a," is generally written in the place of the letter thus elided, as we write an apostrophe in some analogous cases

सर्वत्र विभाषा गोः । ६ । १ । १२२ ।

लोके वेदे चैदन्तस्य गोरति वा प्रकृतिभावः पदान्ते । गो अयम् । गोऽयम् । एडन्तस्य किम् । चित्रवयम् । पदान्ते किम् । गो ।

No 57—EVERYWHERE, both in secular and sacred writing, THE ORIGINAL OF the word GO ("a cow,") being a *pada* ending in EŚ, may be optionally retained before *o*

Example *Go + agrāṇ = go agrāṇ* or *go'grāṇ*, 'a multitude of cows' "Why ending in *en*?" Because the word *go*, at the end of the compound word *chitrāṅgu* ("having a brindled cow,") where, in the neuter, it ends in *u* (Nos 269 and 275), has not the option of remaining unchanged So *chitrāṅgu + agrāṇ = chitrāṅgagrāṇ* "a multitude of brindled cows," (No 21) Why "being a *pada* so ending?" Because, though it end in *en*, the rule does not apply unless the word *go* be a *pada* (No 20), so that, in forming the ablative or fifth case, (by Nos 137, 155, 36, 124, and 111,) we have *go + ah = goh* (by No 193)

अनेकाल् शित् सर्वस्य । १ । १ । ५५ ।

इति प्राप्ते ।

No 58—Let a substitute CONSISTING OF MORE THAN ONE LETTER, or CONTAINING AN INDICATORY PALATAL Ś, take the place OF THE WHOLE of the original expression

डिच्च । १ । १ । ५३ ।

डिदनेकालप्यन्त्यस्यैव स्यात् ।

No 59 —AND let THAT WHICH HAS AN INDICATORY ळ, even though it consist of more than one letter, take the place of the final letter only of the original expression

अवङ् स्फोटायनस्य । ६ । १ । १२३ ।

पदान्ते एङन्तस्य गोरवङ् वाऽचि । गोऽयम् । गवायम् । पदान्ते किम् । गवि ।

No 60 —According to the opinion of SPHOTÁYANA, AVAÑ may be the substitute of *go* at the end of a *pada* ending in *en* if *ach* follow

Thus we may have *go + agram = govágram* "a multitude of cows (Nos 59, 5, and 55) as well as *go'gram* (No 57) Why "at the end of a *pada* ?" Because *go + ni = gavn* "in a cow"—(Nos 137, 155, and 29)

इन्द्रे च । ६ । १ । १२४ ।

गोरवङ् स्यादिन्द्रे । गवेन्द्रः ।

No 61 —AND IF the word INDRA FOLLOW, let *avañ* (No 60) be the substitute of *go* Thus *go + indra = garendra* "lord of kine"—(a name of *Krishna*)

दूराद्गूते च । ८ । २ । ८४ ।

दूरात् संबोधने वाक्यस्य टः प्रुतो वा ।

No 62 —AND IN CALLING to a person FROM A DISTANCE, the substitution of the prolated modification (No 9) of the *ti* (No 52) is optional

मुतप्रगृह्या अचि नित्यम् । ६ । १ । १२५ ।

एतेऽचि प्रकृत्या स्युः । आगच्छ कृष्ण ३ अत्र गौश्वरति ।

No 63 —Let PROLATED (No 9) AND EXCEPIED (No 64) vowels WHEN ACH FOLLOWS, INVARIABLY remain unaltered

Example *ágachehha kishnú atra gauścharati* (Come *Krishna* ! "the cow is feeding here")

ईदूदेद् द्विवचनं प्रगृह्यम् । १ । १ । ११ ।

ईदूदेदन्त द्विवचन प्रगृह्य स्यात् । हरी एतौ । विष्णू इमौ । गङ्गे अमू ।

No 64 —Let A DUAL case-affix (No 142) ENDING in LONG I, Ú, OR E, be PRAGRIHYA (No 63)

Example *hari etau* "these two *Haris*," *viśhnú imau* "these two *Viśhnus*," *gañge amú* "those two rivers *Ganges*"

अदसो मात् । १ । १ । १२ ।

अस्मात् परावीदूतौ प्रयद्दौ स्तः । अमी ईशा । रामकृष्णावमू आसाते ।
मात् किम् । अमुकेऽत्र ।

No 65—Let *v* and *ú* coming AFTER the M OF the words ADAS (No 386) be *pragrhyu* (No 63)

Example *amr isih* "those lords," *Rānakrishnāramū asāte* "Rāma and Kṛishna, those two are present"—Why do we say "after the *m*?" Because in the example *amule + atīa = amule'tra* "those here," the *e*, preceded not by *m* but by the *l* of *aluch* (No 1321), is not *pragrhyu*, which it would have been, by the influence of No 64, which includes *e* as well as *v* and *ú*, and from which the word "dual" is not supplied here, else this rule would be useless

चादयोऽसत्त्वे । १ । ४ । ५७ ।

अद्रव्यार्थाश्चादयो निपाताः स्युः ।

No 66—Let CHA, &c NOT SIGNIFYING SUBSTANCES (*driavya*,) be called *nipātas*

प्रादयः । १ । ४ । ५८ ।

एतेऽपि तथा ।

No 67—And so let PRA, &c (Nos 48 and 66)

निपात एकाजनाङ् । १ । १ । १४ ।

एकोऽज् निपात आङ्वर्जं प्रयद्दः । इ इन्द्र । उ उमेश । वाक्यस्मरण-
योरडित् । आ एव नु मन्यसे । आ एव किल तत् । अन्यत्र डित् । ईपदु-
ष्णम् । ओष्णम् ।

No 68—Let ANY NIPĀTA (No 66) CONSISTING OF A SINGLE VOWEL WITH THE EXCEPTION OF the *nipāta* ईङ्, be *pragrhyu* (No 64)

Example *v indra* "oh Indra!" *u umesa* "oh lord of Umā!" The *nipāta* *á*, as an interjection either making no particular difference in the sense of the sentence or else indicating reminiscence, has no indicatory *ñ*, and therefore is not subject to the exception enjoined above Example, *á evannu manyuse* "Now thou thinkest so, not having always thought so," *á evan kila tat* "Ah!—now I recollect—it is just so" Elsewhere, that is to say when it implies diminution, the *á* has an indicatory *n*, and is the subject of the exception above enjoined Example, *an + ushnam = oshnam* "a little warm" (Nos 5 and 35)—

ओत् । १ । १ । १५ ।

ओदन्तो निपात प्रयत्नः । अहो ईशा ।

No 69 —A *ni-patu* ending in *o* is *pragrihya* (No 64)

Example *aho ush* "Ho lords."

संबुद्धौ शाकल्यस्येतावनार्षे । १ । १ । १६ ।

संबुद्धिनिमित्तक ओकारो वा प्रयत्नोऽवैदिक इतौ परे । विष्णो इति ।

विष्णविति ।

No 70 —In deference to the opinion of ŚĀKALYA let *o* IN THE VOCATIVE SINGULAR WHEN FOLLOWED BY the word ITI, NOT IN THE VEDA, be optionally *pragrihya* (No 64) So we may have either *vishno iti* by this rule, or *vishnaviti* by No 29, or *vishna iti* by the further operation of the optional rule No 38 "“Oh Vishnu!” thus, &c”

मय उजो वो वा । ८ । ३ । ३३ ।

मयः परस्योजो वो वाऽचि । किमुक्तम् । किमु उक्तम् ।

No 71 —Instead OF the affix UN, (that is to say the indeclinable affix *u*.) AFTER the *pratyahāra* MAY, if *ach* follow, there is OPTIONALLY V Example, *kim+u+uktam=kimuktam* "whether said," or *kimu uktam* (No 68)

इकोऽसवर्णे शाकल्यस्य ह्रस्वश्च । ६ । १ । १२७ ।

पदान्ता इको ह्रस्वा वा स्यरसवर्णोऽचि । ह्रस्वविधिसामर्थ्याच्च स्वरसधि ।

चक्रि अत्र । चक्रयत्र । पदान्ता इति किम् । गौर्यौ ।

No 72 —And, in deference to the opinion of ŚĀKALYA, WHEN A HETEROGENEOUS vowel FOLLOWS, let there be THE SHORT instead OF IK at the end of a *pada*

As this injunction of shortening must not be an entirely abortive rule, the vowels shall not undergo a further change (as No 21 would otherwise cause them to do) Example, *chakri+utria=chakri atra* "the discus-armed Vishnu here" On the alternative of not shortening the vowel, we have *chakri+atra=chakriyutria* (by No 21) Why "at the end of a *pada*"? In the example *gauri+au=gauri au* "two goddesses Gauri," there is no option (No 21) the word ending in *i* not being a *pada* (From No 20 we learn what constitutes a *pada*, but

how to ascertain that a word is a *pada*, when the characteristic there referred to, as it sometimes happens, has no visible representative in the word itself, we must be content to learn further on. In the meantime we have to bear in mind whether any particular rule refers to a *pada* only, or also to other forms of speech.)

अचो रहाभ्यां द्वे । ८ । ४ । ४६ ।

अच पराभ्या रेफहकाराभ्या परस्य यरो द्वे वा स्त । गौर्यौ ।

No 73—Of *ya*, that is to say, of all the consonants except *ha*, AFTER the letters PA or HA FOLLOWING ACH, REDUPLICATION IS optional. Hence we may write *gauri yya* or *gauri yuu* “two goddesses *Gauri*”

न समासे । वाप्यश्च ।

No 74—The option of shortening (No 72) does NOT hold IN A COMPOUND word. Example, *śūpī+aswa=śūpyasua* “a horse that can walk on water,” where the application of No 21 is imperative.

चतुर्थकः । ६ । १ । २१८ ।

अति परे पदान्ता अकः प्राखट्टा । ब्रह्म अयिः । ब्रह्मर्षि । पदान्ता-
किम् । आर्च्छत् ।

No 75—AK (that is to say, *a* or *á* in addition to the other vowels in (No 72) final in a *pada* may optionally take the short substitute as stated above (No 74) WHEN short RI FOLLOWS. Example, *brahmá+rishr=brahmanishr* or *brahmā+rishr* “a divine saint” (Nos 35 and 37)—Why “final in a *pada*? Because, to the word *archhat* “he was going,” where the *á* is not final in a *pada* (being an augment derived from No 478) the option of this rule does not extend, so we have *a+rchhat=árchhat* by No 218. We now proceed to

THE CONJUNCTION OF CONSONANTS

स्तोः श्चुना श्चुः । ८ । ४ । ४० ।

सकारतवर्गयो शकारचवर्गाभ्या योगे शकारचवर्गौ स्त । रामश्चेति । राम-
श्चिनोति । सच्चित् । शार्ङ्गिञ्जय ।

No 76—In the room OF SA AND TU (that is to say, these five dentals *ta tha da dha na*, No 17) when they come in contact WITH ŚA AND CHU, (that is to say, these five palatals *cha chha ja jha ña*), there are SA AND THE PALATALS” Example, *śamas+sete=śamaśete* “*Rāma* sleeps,” *śamas+chnoti=śamaśchnoti* “*Rāma* collects,” *śud+chit=*

sachchit "pure reason," (No 90) *saṅgrin+jaya*=*sāṅgrinajaya*, "Oh *Vishnu* be thou victorious"

शात् । ८ । ४ । ४४ ।

शात् परस्योक्त न । विश्न. । प्रश्न. ।

No 77—This (No 76) is not said of a dental which comes AFTER
§4 Example, in *us+na*=*usna* "lustie," *pas+na*=*pasna* 'a question,' no alteration takes place

ष्टुना ष्टुः । ८ । ४ । ४१ ।

स्तोः ष्टुना योगे ष्टुः । रामणष्टः । रामष्टीकृते । पेष्टा । तट्टीका ।
चक्रिण्टौकसे ।

No 78—In the room of *sa* and *tu* (No 76) when they come IN CONTACT WITH *SHA* and *TU*, (that is to say, the cerebrals *ta tha da dha na*), there are *sha* and *tu*, (that is to say, there is a cerebral substitute)—Example, *ramas+shashtha*=*ramashshashtha* "*Rāma* sixth," *ramas+tikate*=*ramastrikate* "*Rama* stands," *pesh+ta*=*peshtā* "a grinder," *tad+tihā*=*tutihā* "a comment on that" (No 90), *chukrin+dhaukase*=*chakrin dhaukase* 'Oh discuss-armed! thou goest'

न पदान्ताट्टोरनाम् । ८ । ४ । ४२ ।

पदान्ताट्टवर्गात् परस्यानामः स्तो. ष्टुर्न स्यात् । षट् सन्त । षट् ते ।
पदान्तात् किम् । ईट्टे । टोः किम् । सर्पिष्टमम् ।

No 79—AFTER *TU* (No 76) FINAL IN A PADA the change of a dental to a cerebral, EXCEPT in the case of the affix *NĀM*, shall not take place

Example *shad+santa*=*shatsanti* "six good,"—(No 90), *shad+te*=*shatte* "they six,"—Why "final in a *pada*?" Compare *id+te*=*itte* "he praises," where it is not so Why only, "after *tu*?" Because the cerebral *sha* is not included Example *sanpish+tamu*=*sanpishtama* "most excellent clarified butter"

अनाम्बवतिनगरीणामिति वाच्यम् । षण्णाम् । षण्णवतिः । षण्णगर्घः ।

No 80—"IT SHOULD BE STATED that *NAVĀM* and *NAGARĪ* as well as *NĀM* are NOT prevented by No 29 from undergoing the cerebral change

Example *shad+nām*=*shanām* "of six," *shad+navati*=*shanavati* "ninety six," *shid+nagarīyah*=*shinnagarīyah* "six cities," whose names are feminine

तोः षि । ८ । ४ । ४३ ।

न ष्ट्वम् । सन्पष्ट ।

No 81—In the room OF TU (No 76) there is not a cerebral substitute WHEN SHĀ FOLLOWS Example *san + shushthi = sanshashtha* 'being sixth'

भलां जशोऽन्ते । ८ । २ । ३६ ।

पदान्ते भला जश स्यु । वागीश ।

No 82—In the room OF JHAL, (that is to say, of any consonant except a semi-vowel or a nasal), let there be JĀS, (that is to say, a soft unspirated consonant) AT THE END of a *pada*

Example *śh + isa = śhgsa* "the god of speech," a name of *Vishaspati*

योऽनुनासिकेऽनुनासिको वा । ८ । ४ । ४५ ।

यरः पदान्तस्यानुनासिके परेऽनुनासिको वा स्यात् । एतन्मुरारिः । एतद्-
मुरारि ।

No 83—In the room OF YAR final in a *pada*, WHEN A NASAL FOLLOWS, there may be OPTIONALLY A NASAL

Example *etad + mūrārī = etanmūrārī* or *etadmūrārī* "that *Vishnu*"

प्रत्यये भाषाया नित्यम् । तन्मात्रम् । चिन्मयम् ।

No 84—"WHEN it is a PRATYAYA (No 139) that FOLLOWS IN SECULAR LANGUAGE, the preceding rule (No 83) is ABSOLUTE"

Example *tut + mātīam = tanmātīam* "merely that," "a primary element," *chit + mayam = chinmayam* "formed of intellect"

तेर्लि । ८ । ४ । ६० ।

परसवर्णं । तल्लयः । विद्वान्लिखति । नस्यानुनासिको ल ।

No 85—In the room OF TU (No 76) WHEN the letter LA FOLLOWS, one homogeneous with the latter is substituted

Example *tut + laya = tallaya* "its destruction" The *la* substituted for *na* is a nasal *la* (No 17) This is sometimes indicated by writing over it the mark *chandra-vindu* as in *vidwan + likhati = vidu allikhati* "the learned man writes"

उदः स्यास्तम्भोः पूर्वस्य । ८ । ४ । ६१ ।

उद परयो स्यास्तम्भो पूर्वसवर्णे ।

No 86 --AFTER UD, in the room OF the words STHÁ AND STAMBHA the substitute is a letter belonging to the class OF THE PRIOR

Thus, suppose we have to put together *ud+sthanam* —the aphorism, without the gloss, exhibits to us the word *ud* in the ablative or fifth case We must ascertain from another rule what is the special import of the fifth case here, as we did with respect to the locative or seventh case in No 21 The maxim of interpretation (*pan ubháshu*) here follows

तस्मादित्युत्तरस्य । १ । १ । ६७ ।

पञ्चमीनिर्देशेन क्रियमाणं कार्यं वर्णान्तरेणाव्यवहितस्य परस्य ज्ञेयम् ।

No 87 —An operation caused BY the exhibition of a term in THE ablative or FIFTH CASE, shall be understood to enjoin the substitution of something in the room OF THAT WHICH immediately FOLLOWS the word denoted by the term

Therefore the substitution of the letter *ḍ* enjoined by No 86 is to be in the room of the words *stha* and *stambha* This again is qualified (as No 26 by No 27) by the following maxim

आदेः परस्य । १ । १ । ५४ ।

परस्य यद्विहितं तत् तस्यादेर्बोध्यम् । इति सस्य च ।

No 88 —That which is enjoined to come in the room OF WHAT FOLLOWS is to be understood as coming in the room only OF THE FIRST letter thereof

Therefore, in the example *ud+sthanam* (No 86) a dental letter is to be substituted for the *s*, and the dental which, like *s*, has the characters of *vivāra* and *m ihapānu* (No 16), that is to say which is both hard and aspirated—viz *th*—is the proper letter of the set (No 23) Thus we have *ud+thānam*, which comes within the scope of the next rule

भरो भरि सवर्णे । ८ । ४ । ६५ ।

हलः परस्य भरो वा लोपः सवर्णे भरि ।

No 89 —There is optionally elision OF JHAR, preceded by a consonant, WHEN A HOMOGENEOUS JHAR FOLLOWS

Thus we may have *ud+thānam* as well as *ud+ththānam*, to each of which the following rule applies

खरि च । ८ । ४ । ५५ ।

खरि भक्ता चर. सु । इत्युदो दस्य त । उत्थानम् । उत्तम्भनम् ।

No 90—AND WHEN KHAR FOLLOWS, let there be *char* in the room of *hul*. Therefore, in the example in No 89, the soft *d* is changed to the hard and we have *utthanam* or *utththānam* “uprising;” and so (No 86) by the same process, *uttambhanam* “upholding”

भयो होऽन्यतरस्याम् । ८ । ४ । ६२ ।

भयः परस्य हस्य वा पूर्ववर्णं । नादस्य घोपस्य सवारस्य महाप्राणस्य तादृशो वर्णचतुर्थे । वाग्घरि । वाग्हरिः ।

No 91—In the room OF the letter HA, AFTER JHAY, there is OPTIONALLY a letter homogeneous with the prior

The fourth letter of each class (that is to say, the soft aspirate) is the suitable substitute for *ha* (No 16). Thus *vāg+haru* may be written *vaggharu* “eloquent”—“a lion in discourse”

शश्छोऽटि । ८ । ४ । ६३ ।

भयः परस्य शस्य छो वाऽटि । तद् शिव इत्यत्र दस्य चुत्वेन जकारे द्वते खरि चेति जकारस्य चकार । तच्छिवः । तच्छिवः ।

No 92—In the room OF the palatal ŚA preceded by *jhay*, there is optionally the letter CHHA WHEN AT FOLLOWS

Example *tul+śiva*, by this rule, optionally becomes *tul+chhiva*, and then, by Nos 76 and 90, *tachhivva*, on the other alternative (by Nos 76 and 90), it becomes *tachśiva* “that Śiva”

द्वत्वममीति वाच्यम् । तच्छ्लोकेन ।

No 93—IT SHOULD BE STATED that the foregoing rule applies not merely when *at* follows but WHEN AM (a more comprehensive *pratyāhāra*) FOLLOWS. Thus we have *tul+ślokena*=*tachchlokena* “by that couplet,” where the *s* is followed by *l*

मोऽनुस्वारः । ८ । ३ । २३ ।

मान्तस्य पदस्यानुस्वारो हलि । हरि वन्दे ।

No 94—In the room of the letter M final in a *pada* (01, as the gloss, trusting to No 27, words it, “in the place of a *pada* which ends in *m*,”) there is ANUSVARA when a consonant follows

Example *harum+vande*=*harumande* “I salute *Vishnu*”

नश्चापदान्तस्य झलि । ८ । ३ । २४ ।

नस्य मस्य चापदान्तस्य झल्यनुस्वारः । यशासि । आक्रस्यते ।

No 95—AND also in the room OF the letter NA and *na* NOT FINAL IN A PADA, WHEN JHAL FOLLOWS, there is *anuswara*

Example *yusán + si = yasánsi* "glories," *ákram + syate = akram-syate*, "he will subdue"

अनुस्वारस्य ययि परसवर्णः । ८ । ४ । ५८ ।

शान्तः ।

No 96—In the room OF ANUSWÁRA WHEN YAY FOLLOWS a letter HOMOGENEOUS WITH THE LATTER is substituted

Example *sán + ta = santa* "quiet"

वा पदान्तस्य । ८ । ४ । ५९ ।

त्वङ्करोषि । त्व क्रोषि ।

No 97—In the room OF *anuswára* FINAL IN A PADA, the substitution (enjoined by No 96) is OPTIONAL

Example *tvańkaroshi* or *tvan karoshi* "thou doest"

मो राजि समः क्कौ । ८ । ३ । २५ ।

क्विबन्ते राजतौ परे समो मस्य म एव स्यात् । सम्राट् ।

No 98—Let the letter M itself be in the room OF the *m* of the particle SAM (No 48) WHEN the word RAJ FOLLOWS, LENDING IN the technical affix KWIP (No 855)

Example *sam + í át = samí át* "a great king"

हे मपरे वा । ८ । ३ । २६ ।

मपरे हकारे परे मस्य मो वा । किम् ह्वलयति । कि ह्वलयति ।

No 99—WHEN the letter H FOLLOWS, being itself FOLLOWED BY M, the substitute for a preceding *m* is optionally *m* itself

Example *hímhmalayati* or, by No 94, *híh malayati* "what does he cause to shake?"

यवलपरे यवला वा । किँह्वः । कि ह्वः । किँह्वलयति । कि ह्वलयति ।
किँह्वदयति । कि ह्वदयति ।

No 100—WHEN the letter *h* follows, being itself FOLLOWED BY the letters Y, V, or L, the substitute for a preceding *m* is optionally Y, V,

or L" (No 30 Example, *kyhyah* or by No 94 *kin hyah* ' what does it matter about yesterday?' *kihv alayati* or *kin hv alayati* " what does he cause to shake?" *kihluclayati* or *kin hladayati* ' what gladdens?'

नपरे नः । ८ । ३ । २७ ।

नपरे हकारे मस्य नो वा । ङिन् हुते । कि हुते ।

No 101—WHEN the letter *h* follows, being itself FOLLOWED BY the letter N, the substitute for a preceding *m*, is optionally N

Example *kinhvate*, or, substituting *anusudra*, (No 94) *kin hvate* " what withholds?"

डः सि धुद् । ८ । ३ । २६ ।

डात् परस्य सस्य धुद्वा ।

No 102—DHU is optionally the augment (*agana*) OF the dental *s* WHEN IT FOLLOWS the cerebral D,—as in the example *shat santah* " being six" A question here arises as to where the augment is to be placed,—with reference to which we find the following direction

आद्यन्तौ टकितौ । १ । १ । ४६ ।

टिकितौ यस्योक्तौ तस्य क्रमादाद्यन्तौ स्तः । षट् सन्तः । षट् त्सन्तः ।

No 103—Of whatsoever the augments enunciated are distinguished by an INDICATORY T OR K, they PRECEDE OR FOLLOW it accordingly The augment of *s*, enunciated in No 102, is distinguished by an indicatory *t* (No 5), the augment is therefore to precede the *s* The *t* is elided by Nos 5 and 7, and the vowel by Nos 36 and 7, and, the *dh* being changed to *t* by No 90, we got *shatt-santah*, or, without the augment (No 102), *shatsantah* " being six"

ङ्गोः कुक् टुक् शरि । ८ । ३ । २८ ।

वा स्तः । प्राङ् षष्ठः । प्राङ् षष्ठः । सुगण् षष्ठः । सुगण्ट् षष्ठः ।

No 104—OF NA AND NA respectively, WHEN SAR FOLLOWS, there are optionally the augments KUK and TUK The indicatory *h* shows that the augment follows the letter (No 103) Example *prān shashtha* or *prānshashtha* "sixth anterior," *sugan shashtha* or *sugantshashtha* "sixth numerator"

नश्च । ८ । ३ । ३० ।

नान्तात् परस्य सस्य धुङ्वा । सन् त्सः । सन् सः ।

No 105 —AND of the dental ष, AFTER WHAT ENDS IN N, the augment *dhut* (No 102) is optional

Example *san tsah* or *san sah* "he being"

शि तुक् । ८ । ३ । ३१ ।

पदान्तस्य नस्य शे परे तुम्बा । सञ्छम्भु । सञ्छम्भु । सञ्च्रम्भु । सञ्शम्भुः ।

No 106 —Of *n* final in a *pada* there is optionally the augment TUK, WHEN the palátal ष FOLLOWS Example *san+t+sambhu* = *sanchchambhu* (Nos 92 and 76), which, by the optional elision of the *ch* (No 89) may become *sañchhambhu* ("the good *Śambhu*, or *Śiva*") *Sanchhsambhu* (No 92) Without the augment, we have *sansambhu* by No 76

ङमो ह्रस्वादचि ङमुण् नित्यम् । ८ । ३ । ३२ ।

ह्रस्वात् परो यो ङम् तदन्त यत् पद तस्मात् परस्याचो नित्य ङमुट् स्यात् । प्रत्यङ्गात्मा । सुगण्णीश । सन्नच्युत ।

No 107 —WHEN A VOWEL comes AFTER a *pada* ending in ङAM preceded by a short vowel, the augment ङAMUṬ shall INVARIABLELY be applied

The name of this augment is derived from the *pratyáharanam*, so that (by No 30) it is understood to imply the reduplication of the nasal

Example *pratyah + átmā* = *pratyahnátmā* "soul evidently existent," *sugan + íśa* = *sugannisra* "the lord of an excellent class" *san + achyuta* = *sannachyuta* "existing *Vishnu*"

समः सुटि । ८ । ३ । ३५ ।

समो ह सुटि ।

No 108 —In place OF the particle SAM, WHEN SUT FOLLOWS there is /u

For example, having got *san + sut + karttá*, this rule, after the indicative letters (by Nos 36 and 7) have been elided, gives *sa + s + karttá*

अत्रानुनासिकः पूर्वस्य तु वा । ८ । ३ । ३६ ।

अत्र ह्रस्वकरणे रो' पूर्वस्यानुनासिको वा ।

No 109 —BUT HERE, in the division of the grammar where *ru* is the subject of discussion, THE NASAL FORM IS OPTIONALLY the substitute OF WHAT PRECEDES *ru*

Thus, in the example under rule No 108, the *a* of *sa* is optionally nasal and this may be indicated by the mark *chandravindu* (No 85)

अनुनासिकात् परोऽनुस्वारः । ८ । ३ । ४ ।

अनुनासिक विहाय रो' पूर्वस्मात् परोऽनुस्वारागमः ।

No 110 —AFTER what precedes *ru*, if we omit to substitute THE NASAL (of which the option is afforded by No 109) ANUSVARA shall be the augment

Thus, in the example under No 108, if we do not substitute the nasal by No 109, we must write *anusvara* as an augment

खरवसानयोर्विसर्जनीयः । ८ । ३ । १५ ।

खर्यवसाने च पदान्तस्य रस्य विसर्गः ।

No 111 —Instead of the letter *r* final in *a pada*, there is VISARGA, WHEN KHAR FOLLOWS OR when there is A PAUSE (No 144)

So the *r* in the example under No 108 is changed to silent *h* thus *sanh + s + kanta*

सम्पुङ्गाना सो वक्तव्यः । संस्कृता । सस्कृता ।

No 112 —‘ Instead OF SAM (No 108) and also of the words PUM and KAN, the substitution of *s* (for *visarga* by No 122) SHOULD BE STATED to be invariable (to the exclusion of the optional retainment of *visarga* suggested by No 123) ”

Thus the example under No 108 becomes *sonsuskarta* (‘one who completes’), the *n* representing either the sign of nasality (No 109) or *anusvara* (No 110)

पुमः खय्यम्परे । ८ । ३ । ६ ।

अम्परे खयि पुमो ह् । पुँस्कोकिलः । पुस्कोकिलः ।

No 113 —Iinstead OF the word PUM, WHEN KHAY FOLLOWED BY AM FOLLOWS it, there is *ru*

Example *pum + kohila = punshohila* “a male cuckoo,” where the *n* represents either the sign of nasality (No 109) or *anusvara* (No 110) See also Nos 111 and 112

नश्छव्यप्रशान् । ८ । ३ । ७ ।

अम्परे छवि नान्तस्य पदस्य रु ।

No 114—Instead OF N final in a *pada*, EXCEPTING the N in the word PRAŚAN, WHEN CHHAV FOLLOWS, followed by *am*, there shall be *ru*

For example *chakrīn+trāyaswa*—here *n* is final in a *pada*, and *ehhar (t)* follows, followed by *am (i)*, hence the *n* becomes *r*, which by No 111, becomes *visarga* before a hard consonant, the preceding vowel being either nasal, according to No 109, or followed by *anuswara*, according to No 110

विसर्जनीयस्य सः । ८ । ३ । ३४ ।

खरि । चक्रिस्त्रायस्व । चक्रिस्त्रायस्व । अप्रशान् किम् । प्रशान् तनेति । पदस्येति किम् । हन्ति ।

No 115—Instead OF VISARGA, let there be the letter *s*, when *khav* (a hard consonant) follows By this rule, in addition to No 114, *chakrīn+trāyaswa* becomes *chakrīnstrāyaswa* “Oh discus-armed! preserve,” where the *n* represents either the nasal (No 109) or *anuswara* (No 110) Why did we say, in No 114, “excepting the *n* in the word, *prasān*?” Because that rule does not apply to such an instance as *prasān tanoti* “the quiet man spreads” And why “final in a *pada*?” Because it does not apply to such a case as *han+ti=hanṭi* “he kills,” where *han* is not a *pada*

नृन् पे । ८ । ३ । १० ।

नृनित्यस्य र्वा पे ।

No 116—Instead OF the *n* of the word NRIN, WHEN the letter P FOLLOWS, there is optionally *ru*

कुप्योः क षौ च । ८ । ३ । ३७ ।

कवर्गे पवर्गे च विसर्गस्य क षौ स्त । चाद्विसर्ग । नृ षौ पाहि । नृ षौ पाहि । नृ षौ पाहि । नृ षौ पाहि ।

No 117—AND also WHEN A consonant of the GUTTURAL class OR of the LABIAL class FOLLOWS, there are, instead of *visarga*, optionally JIHWÁMÚLIYA AND UPADHMÁNIYA (No 15) The optionality of *visarga* is implied in the word “and,” (No 111) Thus the words *nṛn páhi* (“preserve thou men”) may be written (as exhibited above) in five

wav, either simpli, or with the nasal substitute (No 109) and *upadhantya* (No 117), or with the nasal and *visarga* (Nos 109 and 111), or with the substitution of *anuswāra* (No 110) followed by either *upadhantya* or *visarga*

तस्य परमाश्रेडितम् । ८ । १ । २ ।

द्विरुक्तस्य परमाश्रेडितं स्यात् ।

No 118 —OF THAT which is twice uttered, let THE LATTER be called a REDUPLICATION (*anredita*)

कानाश्रेडिते । ८ । ३ । १२ ।

कान्कारस्य श्वाश्रेडिते । कौस्कान् । कास्कान् ।

No 119 —Instead OF the *n* of the word KAN let there be *u*, WHEN A REDUPLICATION FOLLOWS

Example *lān + kān = lānskān* “which of them?,” where the *n* of the first syllable is either the nasal (No 109) or *anuswāra* (No 110) For the *s*, see Nos 111 and 112

छे च । ६ । १ । ७३ ।

ह्रस्वस्य छे तुक् । शिवच्छाया ।

No 120 —AND WHEN the letter CHHA FOLLOWS the augment of a short vowel is *tuk* (No 103)

Example *siva + chhaya = sivachchhaya* ‘the shadow of Siva — (No 76) —

पदान्ताद्वा । ६ । १ । ७६ ।

दीर्घात् पदान्ताच्छे तुक्वा । लक्ष्मीच्छाया । लक्ष्मीद्वाया ।

No 121 —When *chha* comes AFTER a long vowel FINAL IN A PADA, the augment *tuk* is OPTIONAL

Example *lakshmi + chhāyā = lakshmitchchhāyā* or *lakshmitkhu'yā* “the shadow of *Lakshmi*” — (No 76) —

So much for the combination of consonants We now come to

THE CHANGES OF VISARGA

विमर्जनीयस्य सः । ८ । ३ । ३४ ।

विष्णुस्त्राता ।

No 122 —Instead OF VISARGA, there is *s*, when a hard consonant follows

Example *ishnuh + tīāta = ishnustrīātu* "Vishnu the preserver" —

वा शरि । ढ । ३ । ३६ ।

शरि विसर्गस्य विसर्गा वा । हृदि षेत् । हरिश्शेत् ।

No 123 —WHEN SAP (a sibilant) FOLLOWS, *visarga* may OPTIONALLY be instead of *visarga*—or, in other words, it may remain unchanged

Example *harish seti* or *harissete* "Huri sleeps"—(No 76)

ससजुषो रुः । ढ । २ । ६६ ।

पदान्तस्य सस्य सजुषश्च रुं स्यात् ।

No 124 —Instead OF *s*, final in a *pada* AND OF the word SAJUSH, let there be *ru*

अतो रोरमुतादमुते । ६ । १ । ११३ ।

अमुतादतं परस्य रोर् रुं स्यादमुतेऽति । शिवोऽर्च्यं ।

No 125 —Instead OF *ru*, coming AFTER AN UNPOLATED AT (short *a*), let there be *u*, WHEN AN UNPOLATED *at* also FOLLOWS

Example *svan + archyah = svan + u + archyah = svorachyah* "Svan to be worshipped" (Nos 35 and 56)

हशि च । ६ । १ । ११४ ।

तथा । शिवो वन्द्यः ।

No 126 —AND when HAs (a soft consonant) FOLLOWS, *ru* shall be changed to *u*, when it is preceded by short *a*

Example *svan + vandyah = svoruvayah*, "Svan to be worshipped"

भोभगोअघोअपूर्वस्य योऽशि । ढ । ३ । १७ ।

एतत्पूर्वस्य रोर् यादेशोऽशि । देवा इह । देवायिह । भोस् भगोस् अघोस इति सान्ता निपाताः । तेषां रोर् यत्वे कृते ।

No 127 —Instead OF *ru*, PRECEDED BY BHO BHAGO AGHO A OR A 1 is substituted, WHEN AS FOLLOWS

Example *devan + rha = devayrha*, or (by No 38) *devā rha* "the deities, here,"—*Bhos bhagos* and *aghos* are interjections ending in *s*

When *y* has been substituted for their *ru* (derived from No 124), it may chance to come under the operation of rule here following

हलि सर्वेषाम् । ८ । ३ । २२ ।

भोभगोअघोअपूर्वस्य यस्य लोपः स्याद्बुलि । भो देवाः । भगो नमस्ते
अघो याहि ।

No 128—Let there be elision of the *y* OF ALL these, viz the words in which it is preceded by *bho bhago agho a* or *á* (No 127), when a consonant follows

Example *bho deváh* "Oh deities!", *bhago namaste* "oh! adoration to thee!", *agho yáhr* "oh! come"

रोऽसुपि । ८ । २ । ६६ ।

अहो रेफदेशे न तु सुपि । अहरहः । अहर्गणः ।

No 129—*r* is the substitute of the word *ahan*, but NOT WHEN A CASE-AFFIX (No 137) FOLLOWS

Example *ahan + ahah = aharahah* (No 211) "day by day" *ahan + gana = ahargana* "a class of day"

रो रि । ८ । ३ । १४ ।

रेफस्य रेफे परे लोपः ।

No 130—There is elision OF *r*, WHEN *r* FOLLOWS

ढ्रलोपे पूर्वस्य दीर्घाऽणः । ६ । ३ । १११ ।

ढरेफयोर्लोपनिमित्तयोः पूर्वस्याणो दीर्घः । पुना रमते । हरी रम्य । शम्भू राजते । अण. किम् । वृढ । वृठ । मनसरथ इत्यत्र रुत्वे कृते हशि चेत्युत्वे रो रीति लोपे च प्राप्ते ।

No 131—WHEN *dha* OR *r*, CAUSING AN ELISION, FOLLOWS instead OF a PRECEDING *an*, there shall be ITS LONG vowel

Example *puna + ramate = pund ramate* "he again sports" (No 130), *har v + ramyah = har v ramyah* "Vishnu is beautiful," *sambhu + rajate = ambhu rajate* "Śiva is resplendent"

Why "of *an*?" Because the rule does not include any other vowel
Example, *tridh + dha = tridha* "destroyed," *vrudh + dha = vrudha* "raised"

In the case of *manas + ratha*, the change of *s* to *ru* (No 124) having taken place, giving *manar + ratha*, two conflicting rules present

themselves—the one (No 126) directing that the *r* shall be changed to *u*, the other (No 130) that the *r* shall be elided. The doubt, which rule shall take effect in such a case, has given occasion for the maxim here following

विप्रतिषेधे परं कार्यम् । १ । ४ । २ ।

तुल्यबलविरोधे पर कार्यं स्यात् । इति प्राप्ते पूर्वत्रासिद्धमिति रो रीत्य-
स्यासिद्धत्वादुत्वमेव । मनोरथ ।

No 132 — WHEN RULES of equal force PROHIBIT EACH OTHER, LET THE LAST (in the order of the *Ashtādhyāyī*) TAKE EFFECT

According to this maxim, in the example *manan + ratha* (under No 131), the elision of the *r* ought to take place, by rule No 130 which occurs in the eighth Lecture. But here the maxim (No 39) interferes, which enjoins that a rule occurring in any of the three last Chapters of the Grammar shall be either as if it did not exist, or as if it had never come into operation, so far as concerns any rule that occurs earlier, and therefore No 126, as if No 130 did not exist, proceeds to substitute *u*, and thus we have *mana + u + ratha = manoratha* 'a wish' (No 35)

एतत्तदोः सु लोपोऽकारनञ्समासे हलि । ६ । १ । ३ । २ ।

अकारयोरेतत्तदोर्यः सुस्तस्य लोपो हलि नतु नञ्समासे । एष विष्णुः ।
स शम्भुः । अकोः किम् । एषको रुद्रः । अनञ्समासे किम् । असश्शिवः ।
हलि किम् । एषोऽत्र ।

No 133 — There is ELISION OF the SU (the case-affix of the nominative singular, No 137) OF the pronouns ETAD AND TAD, provided they are WITHOUT the augment *k* (No 1321), WHEN A CONSONANT FOLLOWS, BUT NOT if they are IN A COMPOUND WITH the privative particle *nan* (*a*)

Example *eshas + vishnuh = esha vishnuh* 'that *Vishnu*' (Nos 338 and 169), *sas + sambhuh = sa sambhuh* "that *Siva*" (No 338) — Why "without the augment *h*?" Witness *eshako rudrah* "that *Siva*" Why "not if they are in a compound with the privative particle (*nan*)?" Witness *asas + svah = asassvah* "not that *Siva*" (No 76) Why "when a consonant follows?" Witness *eshas + atra = esho'tra* "he here" (Nos 124 and 125)

सोऽचि लोपे चेत् पादपूरणम् । ६ । १ । १३४ ।

स इत्यस्य सोलौप' स्यादचि पादश्चेल्लोपे सत्येव पूर्येत । सेमामविद्धि प्रभृतिम् । सैष दाशरथी रामः ।

No 134—Let there be elision OF the *su* of SAS, even WHEN A VOWEL FOLLOWS (No 133), IF BY THE ELISION ALONE THE VERSE CAN BE COMPLETED

Example (*sa+vinam=*) *senam aridhi prabhritim* "do not separate this collection," *rusha dasarathi ramah* "that Rāma, the son of Dasaratha"

So much for the changes of *Visarga* We now come to the de-
clension of

MASCULINES ENDING IN VOWELS

अजन्तपुंलिङ्गाः ।

अर्थवदधातुरप्रत्ययः प्रातिपदिकम् । १ । २ । ४५ ।

धातु प्रत्यय प्रत्ययान्त च वर्जयित्वार्थवच्छब्दस्वरूप प्रातिपदिकसज्ज स्यात् ।

No 135—Let any SIGNIFICANT form of word, NOT BEING A VERBAL ROOT (No 49), AN AFFIX (No 139), OR WHAT ENDS WITH AN *UIN* be called A CRUDE FORM of word (*pratipadika*)

कृतद्धितसमासाश्च । १ । २ । ४६ ।

कृतद्धितान्तौ समासश्च तथा स्युः ।

No 136—AND let forms of words ending in the affixes called KRIT (No 329) and TADDHITA (Nos 975 and 1067) AND COMPOUNDS (*samasa*, No 961) also be called *crude forms* (No 135)

स्वौजसमौद्गृष्टाभ्याम्भिस् डेभ्याम्भ्यस् डसि-
भ्याम्भ्यस् डसोसाम् ड्योस्सुप् । ४ । १ । २ ।

सु औ जस् इति प्रथमा । अम् औट् शस् इति द्वितीया । टा भ्याम् भिस् इति तृतीया । डे भ्याम् भ्यस् इति चतुर्थी । डसि भ्याम् भ्यस् इति पञ्चमी । डस् औस् आम् इति षष्ठी । डि औस् सुप् इति सप्तमी ।

No 137 —[In this aphorism the case-affixes are enunciated —The cases, exclusive of the Vocative which is held to be a peculiar aspect of the nominative, are seven—1st nominative, 2nd Accusative, 3rd Instrumental, 4th Dative, 5th Ablative, 6th Genitive, 7th Locative The case-affixes, with their significations, are as follows —]

	Singular	Dual	Plural	
1st	<i>su</i>	<i>au</i>	<i>ṛas</i>	—
2nd	<i>am</i>	<i>aut</i>	<i>sas</i>	—
3rd	<i>tā</i>	<i>bhyam</i>	<i>bhis</i>	'by
4th	<i>ṅe</i>	<i>bhyām</i>	<i>bhyas</i>	"to"
5th	<i>ṅis</i>	<i>bhyām</i>	<i>bhyas</i>	"from"
6th	<i>ṅis</i>	<i>os</i>	<i>ṅm</i>	"of"
7th	<i>ni</i>	<i>os</i>	<i>sup</i>	"in"

[After the elision of the indicatory letters, these affixes appear as follows —]

1st	<i>s</i>	<i>au</i>	<i>as</i>
2nd	<i>am</i>	<i>au</i>	<i>as</i>
3rd	<i>ā</i>	<i>bhyam</i>	<i>bhis</i>
4th	<i>e</i>	<i>bhyam</i>	<i>bhyas</i>
5th	<i>as</i>	<i>bhyām</i>	<i>bhyas</i>
6th	<i>as</i>	<i>os</i>	<i>am</i>
7th	<i>i</i>	<i>os</i>	<i>su</i>

The reader who enters upon the study of the *Laghulāmunī* without any previous acquaintance with Sanskrit, will find the recollection of the rules more easy, and his apprehension of their import more distinct, if he make himself familiar with the most usual signs of the 7th, 6th, and 5th cases, for information respecting which he was referred (at Nos 22, 27, and 87,) to the present section. When the uninflected word ends in a consonant, the affix is generally attached unaltered. Thus the 7th case singular of the word *ach*, in No 21, is *achi*, the 7th dual of *omān*, in No 54, is *omānos*, and the 7th plural of *etyedhatyūh*, in No 42, is *etyedhatyūthsu*. So again, the 6th case singular of *ṅh*, in No 21, is *ṅhṅ*, which, by Nos 124 and 126, becomes *eko* before a soft consonant, the 6th dual of *sajush*, in No 124, is *sajushos*, which, by Nos 124 and 130, becomes *sajusho* when followed by *i*, and the 6th plural of *ṅhṅ*, in No 25, is *ṅhṅam*, which, by No 94, becomes *ṅhān*. So again, the 5th case singular of *en* in No 56, is *enas*, which, by Nos 124 and 111, becomes *enith*, the 5th dual

of a term ending in a vowel occurs in No 73, viz *rahābhyām*, which by No 94 changes its final to *n*

When the uninflected term ends in a vowel, the case-affixes are liable to several variations. Among the most noticeable modifications are the following which take the place of the final *a* —

	Singular	Dual	Plural
5th	<i>āt</i>	<i>ābhyam</i>	—
6th	<i>asya</i>	—	<i>anām</i>
7th	<i>e</i>	—	<i>eshu</i>

Examples of these terminations occur in No 35, where *āt* becomes *ad* (by No 82), in No 73—*rahābhyām*, in No 26—*sanyogāntasya*, in No 30—*samānām*, in No 31—*pratyaye*,—and in No 44—*ūhohodhyeshanshyeshu*]

व्याप्प्रातिपदिकात् । ४ । १ । १ ।

No 138 —AFTER what ends with the feminine terminations *ā* (No 256, &c) or *āp* (No 1341, &c) OR after A CRUDE FORM (No 135, &c) —

[This aphorism is one of those which are said to exercise an authority (*adhikāra*) over other aphorisms, inasmuch as they consist of terms which other aphorisms, in order to complete their sense, are under the necessity of borrowing (No 5) Some aphorisms, such as the present, consist solely of words which, taken by themselves, convey neither a definition nor a direction, and which are enunciated solely for the purpose of avoiding the necessity of repeating the same words in a number of succeeding aphorisms. Such aphorisms are said to be *keval-adhikāra*, or “intended simply to regulate the sense of others” On the other hand, in No 21, only a portion of the aphorism, viz, the word *ach*, exercises *adhikāru*, which it does over the sense of No 55, &c]

प्रत्ययः । ३ । १ । १ ।

No 139 —AN AFFIX

[This, like No 138, is an aphorism intended solely to regulate the sense of others]

परश्च । ३ । १ । २ ।

इत्यधिकृत्य । इयन्तादाबन्तात् प्रातिपदिकाच्च परे स्वादयः प्रत्ययाः ।

स्यः ।

No 140 —AND SUBSEQUENT

[This, like Nos 138 and 139, is an aphorism intended solely to regulate the sense of others The sense of the three aphorisms combined is as follows —]

Let me affixes *su*, &c (No 137) come after, or be attached to words ending in *ñi* or *ap* (that is to say, words with feminine terminations,) and after crude forms (No 135)

सुपः । १ । ४ । १०३ ।

सुपस्त्रीणि त्रीणि वचनान्येकश एकवचनद्विवचनबहुवचनसञ्ज्ञानि स्युः ।

No 141 —OF SUP (which is a *pratyāhāra* formed of *su* the first of the case-affixes, and the final *p* of the last of them,) let the three expressions in each successive set of three be severally termed “the expression for one” (singular), “the expression for two” (dual), and “the expression for many” (plural)

द्वेप्रकयोर्द्विवचनैकवचने । १ । ४ । २२ ।

द्वित्वैकत्वयोरन्ते स्तः ।

No 142 —The DUAL AND the SINGULAR case-affixes are to be employed severally IN the sense of DUALITY AND UNITY

बहुषु बहुवचनम् । १ । ४ । २१ ।

बहुत्वविवक्षाया बहुवचन स्यात् ।

No 143 —IN expressing MULTITUDE, let A PLURAL case-affix be employed

विरामोऽवसानम् । १ । ४ । ११० ।

वर्णानामभावोऽवसानसञ्ज्ञः स्यात् । ह्रस्वविसर्गो । रामः ।

No 144 —Let CESSATION, or the absence of succeeding letters, be called a PAUSE (*arasāna*)

We now proceed to decline the word *rāma* (the name of an incarnation of *Vishnu*)—Attaching the case-affix of the 1st case singular, after removing the indicative vowel (No 36), we get *rāmas* then the *s* becomes *ru* by No 124, and finally *visarga* by No 111, giving *rāmāh*

सरूपाणामेकशेष एकविभक्तौ । १ । २ । ६४ ।

एकविभक्तौ यानि सङ्ख्याण्येव दृष्टानि तेषामेक एव शिष्यते ।

No 145 — IN ANY INDIVIDUAL CASE (*vibhakti*) there is but ONE RETAINED OF THE WORDS, ALWAYS SIMILAR IN FORM [That is to say, the dual, which means “two *Rāmas*,” implies “*Rama* and *Rāma*” and the plural, which means “more *Rāmas* than two,” implies at least *Rāma*, and *Rāma*, and *Rāma*,” and of these words, similar in sense as well as in form, we are to retain but one, when adding the affixes of the dual and plural. It would be otherwise had we to attach a dual affix to an aggregate signifying the two opponents ‘*Rāma and Rāma*,’ or the two which, in some of their inflections, differ in sound as well as in sense, *mātri* “a mother,” and *mātri* “a measure.” But when the words never differ in form, though they do so in sense, this rule may apply. Thus *śri* signifies “beauty” and also “wealth”—and “beauty and wealth” may be implied in the dual *śriyau*.]

In the 1st case dual then, we have *rama+au*, which might appear to furnish occasion for the operation of the rule here following to the exclusion of No 41, which gives way in accordance with No 132

प्रथमयोः पूर्वसवर्णः । ६ । १ । १०२ ।

अक प्रमयाद्वितीययोरचि पूर्वसवर्णदीर्घ एकादेश स्यात् । इति प्राप्ते ।

No 146 — WHEN *ach* OF THE FIRST OR SECOND CASE follows *ak*, let THE LONG VOWEL HOMOGENEOUS WITH THE ANTECEDENT be the substitute singly for both. By this rule *rama+au* would become *rāma*, but the rule here following interposes

नादिचि । ६ । १ । १०४ ।

आदिचि न पूर्वसवर्णदीर्घः । वृद्धिरेचि । रामौ ।

No 147 — WHEN *ich* FOLLOWS *A* OR *A* the substitution of the long vowel homogeneous with the antecedent (No 146) shall NOT take place. Then by No 41, thus freed from the obstruction of No 146, we have *rama+au=rāmau* “two *Ramas*”

चुट्ट । १ । ३ । ७ ।

प्रत्ययाद्यौ चुट्ट इतौ स्त ।

No 148 — PALATAL (*ch*) OR CEREBRAL (*tu*) LETTERS initial in an affix are to be elided. Therefore, in the affix of the 1st case plural, the *y* of *yas* is to be elided, leaving *as*

विभक्तिश्च । १ । ४ । १०४ ।

सुप्तिङो विभक्तिसञ्ज्ञौ स्त ।

No 149 —AND *sup* (the case-affixes—No 137) and *tiṅ* (the verbal affixes enunciated in No 407) are called **VIBHAKTI**

न विभक्तौ तुस्माः । १ । ३ । ४ ।

विभक्तिस्थास्तवर्गसमा नेतः । इति सस्य नेत्वम् । रामा ।

No 150 —*ru* (the dentals *ta tha da dha nu*) and *s* and *m* standing IN A **VIBHAKTI** (No 149) are NOT to be elided. Therefore the final *s* in *jaṣ* is not to be elided, notwithstanding Nos 5 and 7, and *ramāṣ* by Nos 124 and 111, becomes *ramāḥ* “*Ramas*”—more than two

एकवचनं सम्बुद्धिः । २ । ३ । ४६ ।

सबोधने प्रथमाया एकवचन सम्बुद्धिसञ्ज्ञ स्यात् ।

No 151 —In the sense of the vocative, let the **SINGULAR** of the first be called **SAMBUDDHĪ**

यस्मात् प्रत्ययविधिस्तदादि प्रत्ययेऽङ्गम् । १।४।१३।

य प्रत्ययो यस्मात् क्रियते तदादि शब्दस्वरूप तस्मिन् प्रत्यये परेऽङ्ग स्यात् ।

No 152 —AFTER WHATSOEVER there is AN **AFFIX** (*pratyaya*) ENJOINED, let WHAT BEGINS THEREWITH, in the form in which it appears WHEN THE AFFIX FOLLOWS it, be called AN **INFLECTIVE BASE** (*anga*)

For example, in the first case singular it is enjoined that the affix *su* (No 137) shall follow the crude form of a noun—for instance *ramu*. Then this word *ramā*, if it remain unchanged when the affix follows it, is called *āṅga*

एङ्हास्वात् सम्बुद्धेः । ६ । १ । ६६ ।

एङन्ताद्वास्वान्ताच्चाङ्गाद्बुल्लुप्यते सम्बुद्धेश्चेत् । हे राम । हे रामौ । हे रामा ।

No 153 —AFTER an inflective base (No 152) ending in *en* OR IN A SHORT VOWEL, a consonant is elided if it be that OF **SAMBUDDHĪ** (No 151) Hence the *s* is elided in *he ramāḥ* “Oh *Rāmas*” In the dual and plural the vocative is the same as the 1st case, so *he ramānu* ‘Oh two *Ramas*’ “*he ramāḥ* “Oh *Ramas*” We now come to the 2nd case,

and we find *Rāma + am*, where we might expect No 55 to take effect But this is prevented by the rule here following

अमि पूर्वः । ६ । १ । १०७ ।

अक्रोऽम्यचि पूर्वरूपमेकादेशः । रामम् । रामौ ।

No 154—WHEN the vowel of AM (the affix of the 2nd case singular) FOLLOWS *ak*, the form of THE PRIOR is the single substitute for both Hence *rama + am = ramam* “*Rāma*,” *rama + au = ramau* “two *Rāmas*” (No 141) In the 2nd case plural we find *ramau + sas* and the rule here following

लशक्वतद्धिते । १ । ३ । ८ ।

तद्धितवर्जप्रत्ययाद्वा लशक्वर्गा इत स्युः ।

No 155—The letters L, S, AND KU (that is to say, *ka kha ga gha n*) are indicatory IN AN AFFIX NOT belonging to the class TADDHITA (the class employed in forming nominal derivatives No 1067) Thus the example under consideration becomes *rama + as*, then No 146 comes into operation, and the rule here following enjoins a substitution

तस्माच्छसो नः पुंसि । ६ । १ । १०३ ।

पूर्वसवर्णदीर्घात् परो य शसस्स्तस्य नः स्यात् पुंसि ।

No 156—AFTER THAT long vowel homogeneous with prior (No 146), N is substituted in place OF the s OF SAS, IN THE MASCULINE Thus we have *ramān* a form which might seem to give occasion for the rule next following

अट्कुप्वाङ्नुम्व्यवायेऽपि । ८ । ४ । २ ।

अट् क्वर्गः पवर्गः आङ् नुम् एतैर्व्यस्तैर्यथासभवमिलितैश्च व्यवधानेऽपि रषाभ्या परस्य नस्य णः समानपदे । इति प्राप्ते ।

No 157—EVEN WHEN a SEPARATION is caused BY the intervention of the *pratyāhara*, AT KU, PU, (the five gutturals and five labials), *ān* (the particle *a*) AND NUM (*anuswara*), singly or combined in any possible way, the substitution of the cerebral for the dental *n* following *r* or *h* in the same *padu* (No 292) shall take place

By this rule the final *n* in *ramān* would be replaced by a cerebral, the rule next following prohibits the substitution

पदान्तस्य । ८ । ४ । ३७ ।

नस्य षो न । रामान् ।

No 158—The cerebral *n* shall not be substituted in the room OF DENTAL *n* FINAL IN A PADA Thus finally we have *rámān* “the *Rāmas*”

In the 3rd case singular we first find *Rama + tā*, but the rule next following enjoins a substitution

टाङ्सिङ्सामिनात्स्याः । ७ । १ । १२ ।

अदन्ताट्टादीनामिनादय स्युः । णत्वम् । रामेण ।

No 159—Let INA ÁT AND SYA be substituted in the room OF TÁ (3rd singular) ÁSI (5th sing) AND ÁS (6th sing) after what ends in short *a*

Thus we have *rāma ina*, which after the cerebral *n* has been substituted by No 157, becomes *rāmena* “by *Rāma*” (No 35)

In the 3rd case dual we first find *rāma + bhyaṃ*, which calls into operation the rule following

सुपि च । ७ । ३ । १०२ ।

यज्ञादौ सुष्यतोऽङ्गस्य दीर्घे । रामाभ्याम् ।

No 160—AND WHEN A CASE-AFFIX beginning with *yan* FOLLOWS, the long vowel shall be substituted for the final of an inflective base (No 152) ending in short *a* Hence *rāmabhyām* “by two *Ramas*”

In the 3rd plural we find *rāma + bhis*, and here also a substitution is enjoined

अतो भिस ऐस् । ७ । १ । ६ ।

अनेकाल् शित् सर्वस्य । रामैः ।

No 161—AFTER what ends in SHORT A, let there be AIS in the room OF BHS From No 58 we learn that this substitute takes the place not of the first letter merely (No 88), but of the whole term (*bhis*) By Nos 124 and 111 we thus get *rāmvaḥ* “by the *Ramas*”

In the 4th singular, we find *rama + ſhe*, and again a substitution is enjoined

डेर्यः । ७ । १ । १३ ।

अतोऽङ्गात् परस्य डेर्यदेशः ।

No 162—Let YA be the substitute OF ſF after an inflective base ending in short *a*

Thus we have *á na + ya*, an instance which the rule next cited takes occasion of

स्थानिवदादेशोऽनल्विधौ । १ । १ । ५६ ।

आदेशः स्थानिवत् स्यान्न तु स्थान्यन्ताश्रयविधौ । इति स्थानिवत्त्वत्
सुपि चेति दीर्घः । रामाय । रामाभ्याम् ।

No 163 —A SUBSTITUTE IS LIKE (or succeeds to all the titles and liabilities of) THAT WHOSE PLACE IT SUPPLIES—BUT NOT IN the case of A RULE the occasion for the operation of which is furnished by the LETTERS of the original term

According to this maxim, the *ya* substituted for *ne*, by No 162, is, like it, entitled a case-affix (*sup*—No 137), but it is not held to consist of the same letters as *ne*, hence, as it begins with the letter *y* (of the *pratyahara yan*), it furnishes occasion for the operation of No 160, by which the short *a* of the inflective base is lengthened. Thus we have *rámaya* “to Rama” The 4th dual *ranabhyám* “to two Rámas” — formed like the 3rd

In the 4th plural we have first *rama + bhya*s, which calls into operation the rule next following (and not No 160)

बहुवचने ऋल्येत् । ७ । ३ । १०३ ।

ऋलादौ बहुवचने रुप्यतोऽङ्गस्यैकारः । रामेभ्यः । सुपि किम् । पचध्वम् ।

No 164 —WHEN A PLURAL case-affix beginning with JHAL FOLLOWS, E is the substitute for the final short *a* of an inflective base

Thus we have *rámehyan* “to the Rámas” Why do we say case-affix ?” Because the rule does not extend to the verbal affixes. Ex, *pacha + dhvam = pachadhvam* “do you cook”

In the 5th singular we have first *rám + nusi*, and *at* is substituted for *nusi* by No 159, and we get *ramát* (No 55), a form to which the rule next cited has reference

वाऽवसाने । ८ । ४ । ५६ ।

अवसाने ऋला चारो वा । रामात् । रामाद् । रामाभ्याम् । रामेभ्यः ।
रामस्य ।

No 165 —WHEN A PAUSE (No 144) ENSUES, *chán* may OPTIONALLY be substituted for *jhal*. So we may write *rámát* or (by No 81) *rámáat* “from Ráma”

The dual and plural of the 5th case are like those of the 4th — *rānabhyam* “from two *Rāmas*,” *rāmabhyah* “from the *Rāmas*”

In the 6th sing we have first *rāma + nas*, and, on making the substitution enjoined by No 159 we get *ramasya* “of *Rāma*” In the dual we have first *rāma os*, which brings into operation the rule next following

श्रोसि च । ७ । ३ । १०४ ।

इतोऽङ्गस्यैकार । रामयो ।

No 166 —AND WHEN OS FOLLOWS, then *e* is substituted for the final short *a* of an inflective base Thus we have *rome + os = ramayoh* “of two *Ramas*” —(No 29)

In the 6th plural we have first *ram' + am*, which calls into operation the rule next following

ह्रस्वनद्यापो नुद् । ७ । १ । ५४ ।

ह्रस्वान्ताच्चदन्तादाबन्ताच्चङ्गात् परस्यामो नुडागम ।

No 167 —NUT shall be the augment OF WHAT COMES AFTER an inflective base ending in A SHORT VOWEL, OR IN NADI (No 215) OR IN AN (No 1341)

From No 103 we learn that this augment is to be prefixed We thus get *rama + nam*, to which the rule following has reference

नामि । ६ । ४ । ३ ।

अजन्ताङ्गस्य दीर्घः । रामाणाम् । रामे । रामयो । एत्वे कृते ।

No 168 —WHEN NAM FOLLOWS, the long vowel shall be substituted for the final of an inflective base which ends in a vowel Thus we get *rāmānam* “of the *Ramas*” (No 157)

In the 7th sing we have *rāma + nī*, which, by Nos 156 and 35, becomes *rāme* “in *Rama*” The dual is like the 6th—*rāmayoh* “in two *Ramas*”

In the 7th plural we have *rama + su*, which, by No 164, becomes *rame + su*, and this calls into operation the rule following

आदेशप्रत्यययोः । ८ । ३ । ५६ ।

इण्कुभ्या परस्यापदान्तस्यादेशः प्रत्ययावयवश्च य सस्तस्य मूर्धन्यादेशः । ईषद्विवृतस्य सस्य तादृश एव षः । रामेषु । एव कृष्णादयोऽप्यदन्ताः ।

No 169—The cerebral substitute shall take the place of the dental s, when the s is part OF A SUBSTITUTE OR OF AN AFFIX following *m* or *lv*, and is not the final letter of the *pada*—Of the cerebrals, the *śhadivurita śh* (No 16) most resembles the *s*, and is therefore the proper substitute Thus we get *śameshu* “in the *Rāmas*”

In the same way are declined *krishna* and other words ending in short *a*

[Having explained this declension very fully, we shall indicate the steps of the process as they recur in the sequel more concisely]

सर्वादीनि सर्वनामानि । १ । १ । २७ ।

सर्वं विश्व उभ उभय इतर इतम अन्य अन्यतर इतर त्वत् त्व नेम सम मिम । पूर्वपरावरदक्षिणोत्तराधराणि व्यवस्थायामसत्रायाम् । स्वमज्ञातिधनाभ्यायाम् । अन्तर बहिर्योगोपसव्यानयोः । त्यद् तद् यद् एतद् इदम् अदस् एक द्वि युष्मद् अस्मद् भवतु किम् ।

No 170—*SAPVA*, &c are called PRONOMINALS (*sarvanāma*)

This class of words consists of the following—*sarva* “all,” *visva* “all,” *ubha* “both,” *ubhaya* “both,” *datan* & *datama* (affixes employed in the formation of such words as *lutana* “which of two?” and *lutama* “which of many?”) *anya* “other,” *anyatana* “either,” *utara* “other,” *twat* or *twa* “other,” *nema* “half,” *sama* “all,” *sima* “whole” The seven following are pronominals when they imply a relation in time or place, not when they are names—viz, *purva* “prior, east,” *para* “after,” *avira* “posterior, west,” *dakshina* “south, right,” *uttana* “inferior, other, north,” *apara* “other,” *adhva* “inferior, west,”—so also *sua* when it signifies “own,” not when it signifies “a kinsman” or “property,” *antana* when it signifies “outer” or “an under garment,” *tyad* or *tud* “he she, it, that,” *yad* “who, which, what,” *etad* “this,” *idam* “this,” *ada* “this, that,” *eka* “one,” *du* “two,” *yushnavat* “thou,” *asmad* “I,” *bhavatu* “your honour, your excellency,” *kim* “who? what?”—

जसः शी । ७ । १ । १७ ।

अदन्तात् सर्वनाम्ने जस. शी स्यात् । अनेकात्स्वात् सर्वादेश । सर्वे ।

No 171—After a pronominal ending in short *a*, let *ŚI* be the substitute OF *JAS* (1st case plu) As the substitute consists of more letters than one, it takes the place of the whole (No 58) Ex, *sarva* + *i* = *sarve* (“all — Nos 156 and 35)

सर्वनाम्नः स्मै । ७ । १ । १४ ।

अत सर्वनाम्नो डेः स्मै । सर्वस्मै ।

No 172—AFTER A PRONOMINAL ending in short *a*, *SMĀI* is the substitute of *ñe* (4th sing)

Example *sarvasmar* "to all"

इसिद्ध्योः स्मात्स्मिनौ । ७ । १ । १५ ।

अतः सर्वनाम्न एतयोरतौ स्तः । सर्वस्मात् ।

No 173—After a pronominal ending in short *a*, *SMĀT* AND *SMIN* are the substitutes OF *ñasi* (4th sing) AND *ñi* (7th sing) Example, *sarvasmāt* "from all" (No 160)

आमि सर्वनाम्नः सुद् । ७ । १ । ५२ ।

अवर्णात्तात् परस्य सर्वनाम्नो विहितस्यामः सुडागमः । एत्वे षत्वे । सर्वेषाम् । सर्वस्मिन् । शेष रामवत् । एव विश्वाद्योऽप्यदन्ता । उभशब्दो नित्य द्विवचनान्तः । उभौ २ । उभाभ्याम् ३ । उभयोः २ । तस्येह पाठोऽक-
र्त्तर्यः । इतरदन्तमौ प्रत्ययौ । प्रत्ययग्रहणे तदन्तग्रहणमिति तदन्ता ग्राह्याः ।
नेम इत्यर्थः । समः सर्वपर्यायस्तुल्यपर्यायस्तु न समानामिति ज्ञापकात् ।

No 174—*SUR* is the augment of *ām* (6th plu), WHEN *ĀM* COMES AFTER A PRONOMINAL ending in *a* or *a* Example (Nos 164 and 169) *sarveshām* "of all" In the 7th sing (No 173) *sarvasman* "in all" The rest of the declension is like that of *ramā* In the same way are declined *svavā* and the other pronominals (No 170) ending in short *a* The word *ubha* "both" takes invariably the dual affixes *Ev*, *ubhar* "both," *ubhābhyām* "by, to, or from both," *ubhayoh* "of or in both" The object of its being inserted in the list of pronominals (whilst its declension does not differ from that of *rāmā*) is its taking the augment *akach* (No 1321 which it could not take if it were not a pronominal) The terms *datara* and *datama* are affixes 'By citing the affix we cite that which ends therewith"—(says *Patanjali*) so the words that end with these affixes are to be reckoned pronominals The word *nema* is a pronominal when it signifies "half" That *samā*, which is a pronominal when synonymous with *sarva*, "all," is not so when synonymous with *tulya* "like" we learn from the expression *samānam* "of equals"—in No 30—(which would have been *sameshām*, if the word, in that sense, had been a pronominal)

पूर्वपरावरदक्षिणोत्तरापराधराणि व्यवस्थायाम- संज्ञायाम् । १ । १ । ३४ ।

एतेषा व्यवस्थायामसंज्ञया सर्वनामसज्ञा गणसूत्रात् सर्वत्र या प्राप्ता सा जसि वा । पूर्वे । पूर्वा । असंज्ञायाम् । उत्तरा कुरुव । स्वाभिधेयापेक्षा-
वधिनियमो व्यवस्था । व्यवस्थायाम् । दक्षिणा गायत्रा । कुशला इत्यर्थः ।

No 175—The name of pronominal (No 170) belongs to PURVA 'पूर्वा', PĀPA 'पश्चिमा', AVĀRA 'पश्चिमा', DAKSHINA "दक्षिणा," UTTARA 'उत्तरा' other, north," APĀRA 'अपरा,' AND ADHARA "अधरा," WHEN ONLY DISCRIMINATE RELATIVE POSITION, NOT when they are NAMES

The designation of pronominal assigned to these in every case by the aphorism No 170, which implies the list of words enumerated in the commentary thereon, is optional when *jas* (1st plural) follows—
Ex, *puru* (by No 171) or *purah* (No 151)—Why do we say "not when they are names?" Witness *uttarah* (not *uttare*) when the word is used as a name for the *Kuru*."

That there is 'a specification, (*nyama*), or tacit implication, of a determinate point (*an idhi*), with reference to which something is to be described by the word itself" is what we mean when we say that a relation in time or place (*avastha*) is implied,—[For example, we wish to describe Benares as being *southern* (*dakshina*) To do this, we may specify some point—say one of the peaks of the *Himalaya*—with reference to which Benares may be described as "a place to the southward" Again, we here may thus speak of the people to the south of the *Vindhya* mountains, as being "southern," not with reference to the inhabitants of Ceylon, but with reference (as every one here understands by tacit implication) to us ourselves who live to the north of the *Vindhya* range] Why do we say, "when a relation in time or place is implied?" Witness *dakshinah* (not *dakshine*) *gathukah*, meaning "clever singers"

स्वमज्ञातिधनाख्यायाम् । १ । १ । ३५ ।

ज्ञातिधनान्यवाचिनः स्वशब्दस्य प्राप्ता सज्ञा जसि वा । स्वे । स्वा । आत्मीया आत्मान इति वा । ज्ञातिधनवाचिनस्तु स्वा । ज्ञातयोऽर्थो वा ।

No 176—The designation, as a pronominal, of the word SWA (No 170) WHEN IT SIGNIFIES SOMETHING ELSE THAN A KINSMAN OR PROPERTY, optionally obtains when *jas* (1st plural) follows Thus we have either

sva (No 171) or *svāh* (No 151) in the sense of 'own' or "selves," but *svāh* alone, in the sense of "kinsmen" or "articles of property"

अन्तरं बहिर्योगोपसंब्यानयोः । १ । १ । ३६ ।

बाह्ये परिधानीये चार्थेऽन्तरशब्दस्य प्राप्ता सज्ञा जसि वा । अन्तरे
— अन्तरा वा गृहा । बाह्या इत्यर्थे । अन्तरे अन्तरा वा शाटका । परिधानीया
इत्यर्थे ।

No 177—The designation, as a pronominal, of the word *antara* (No 170) WHEN IT SIGNIFIES "OUTER' OR A LOWER GARMENT," optionally obtains when *jas* (1st plural) follows. Thus we may write *antare* or *anturāh*, when speaking of houses 'external" (for instance to the walls of the city), and so also when speaking of the petticoats worn under the upper garment

पूर्वादिभ्यो नवभ्यो वा । ७ । १ । १६ ।

एभ्यो ङसिङ्गो स्मात्स्मिन् नौ वा स्त । पूर्वस्मात् । पूर्वात् । पूर्वस्मिन् ।
पूर्वे । एव परादीनाम् । शेष सर्ववत् ।

No 178—AFTER THE NINE BEGINNING WITH PURVA, (that is to say, after *pūrva*, *para*, *avara*, *dakṣiṇa*, *uttara*, *apara*, *adhara*, *sva*, and *antara*) the substitution of *smat* and *smn* for *nas* and *n* (No 173) is OPTIONAL

Thus we may write either *pūrvasmāt* or *pūrvāt*, *pūrvasman* or *pūrvē*—and so of *para*, &c. In other respects the declension of these words is the same as that of *sarva*

प्रथमचरमतयाल्पार्धकतिपयनेमाश्च । १ । १ ।

३३ ।

एते जस्युक्तसज्ञा वा स्यु । प्रथमे । प्रथमा । तय प्रत्यय । द्वितये ।
द्वितया । शेष रामवत् । नेमे । नेमा । शेष सर्ववत् ।

No 179—The words PRATHAMA 'first,' CHAPAMA 'last,' TAYA (which is an affix, respecting which see the maxim cited under No 174—), ALPA "few," ARDHA 'half,' KALPAYA "some," and NEMA "half," shall be optionally termed pronominal (No 170) when *jas* (1st pl) follows

Thus we may write *prathamē* or *prathamah*. Of the affix *taya* we have an example in *dvitaye* or *dvitayāh* "second" The rest of

the declension is like *rama* The word *nema* is enumerated among the pronominals in No 170—therefore, though by this rule the nominative plural may be like *rami*, the rest of the declension is like *sarā*

तीयस्य द्वित्सु वा । द्वितीयस्मै । द्वितीय येत्यादि । एव तृतीय । निर्जर ।

No 180 —WHEN CASE-AFFIXES WITH AN INDICATORY \acute{N} FOLLOW (such are the 4th, 5th, 6th, and 7th, singular) the term pronominal No 170) is OPTIONALLY a name OF what ends in TIYA

Example *dvitvya* or *dvitvaya* “to the second,” and so on—So also *tritvya* ‘the third’

We now come to the declension of the word *nirjara* “imperishable,”—which is derived from the feminine word *jara* “decrepitude”

जराया जरसन्यतरस्याम् । ७ । २ । १०१ ।

अजादौ विभक्तौ । पदाङ्गाधिकारे तस्य तदन्तस्य च । निर्दिश्यमानस्यादेशा भवन्ति । एकदेशविभक्तमन्यवदिति जरशब्दस्य जरस् । निर्जरसौ । निर्जरस इत्यादि । पक्षे हलादौ च रामवत् । विश्वपाः ।

No 181—Instead OF JAPA there IS OPTIONALLY JARAS, when a *ubhakti* (No 170) beginning with a vowel follows

Where a rule refers to a *padāṅgā* or an *anyā* (No 153), the rule, if it apply to a particular word, applies also to what ends with the word Hence this rule, which applies to the word *jara*, applies also to *nirjara*, just as, in English, the substitution, in the plural, of “geese,” for “goose,” applies also to the case of “wildgeese” But here a question might arise, suggested by No 58, as to whether the substitute should not take the place of the whole word—so that the plural of “wildgoose,” should become “geese” simply To guard against this, it is declared that “Substitutes take the place of that only which is exhibited (when the substitute is enjoined)”—Thus, in *nirjara*, the substitute takes the place of the *jara* only, for *jara* only was exhibited when the substitute *jaras* was enjoined Here another objection may be raised, for *jaras* was enjoined to take the place of *jara*, with a long final, not of *jara*, the final of which is short This objection is met by the maxim that “What is partially altered does not thereby become something quite different,” (and this is illustrated in the *Muhābhāshya* by the case of a dog, which, having lost his ears, does not thereby lose his

personal identity,) —so *juas* may be the substitute of the partially altered *juā*. Thus we get *nūjāasau* “two imperishables,” *nūjārasah* ‘imperishables,’ and so on —On the other alternative, and when the affixes begin with a consonant, the word is declined like *rāma*

We now come to the declension of *visvapa* “the preserver of all’

दीर्घाज्जसि च । ६ । १ । १०५ ।

विश्वपौ । विश्वपा । हे विश्वपा । विश्वपाम् । विश्वपौ ।

No 182—AND WHEN *JAS* (1st pl) or *ich* (*pratyāhāra*) COMES AFTER a LONG vowel, the long vowel homogeneous with the prior is not substituted for both (by No 146, any more than under the circumstances stated in No 147) We have therefore the 1st dual *viswapau* (by No 41), and plural *viswapah* (by No 55), —In the vocative singular we have *he viswapāh*, the same as in the nominative In the 2nd case sing *viswapām* (No 155), in the dual, as in the 1st case, *viswapau*

सुडनपुंसकस्य । १ । १ । ४३ ।

स्वादिपञ्चवचनानि सर्वनामस्थानसञ्ज्ञानि स्युरक्लीबस्य ।

No 183—Let *SUR* (which is a *pratyāhāra* formed of *su* the first case-affix, and *aut* the fifth, and which serves as a name common to the five), but NOT OF a NEUTER word be called *sarvanāmasthāna*

स्वादिष्वसर्वनामस्थाने । १ । ४ । १७ ।

कप्रत्ययावधिषु स्वादिष्वसर्वनामस्थानेषु पूर्व पद स्यात् ।

No 184—WHEN the affixes BEGINNING WITH *SU* and ending with *la* (which occurs in the 70th aphorism of the 3rd Chapter of the 5th Lecture) FOLLOW, NOT BEING *SARVANĀMASTHĀNA* (No 183), let what precedes be called *pīdu* [This is an extension of the application of the term *padu* as laid down in No 14]

यच्चि भम् । १ । ४ । १८ ।

यादिष्वजादिषु च कप्रत्ययावधिषु स्वादिष्वसर्वनामस्थानेषु पूर्व भसञ्ज्ञ स्यात् ।

No 185—AND WHEN affixes, with an initial *ṛ* OR initial VOWEL, beginning with *su* and ending with *la*, follow, not being *sarvanāmasthāna* (No 183), let what precedes be called *BHA*

[The question here arises, whether a word which gets the name of *bha* from this rule, and of *parba* from the one preceding, is to retain both names, or, if not, which name is to be retained. The rule next cited supplies the answer.]

आ कडारादेका संज्ञा । १ । ४ । १ ।

इत ऊर्ध्वं कडारा. कर्मधारय इत्यत. प्रागेकस्यैकैव संज्ञा ज्ञेया । या यरानवकाशा च ।

No 186—From this point (that is to say, from the 1st aphorism of the 4th Chapter of the 1st Lecture), to the aphorism “KADARAH *karmadhāraye*” (which is the 38th aphorism of the 2nd Chapter of the 2nd Lecture) only ONE NAME of each thing named is to be recognised—viz that which comes last (where the claims are otherwise equal—(see No 132) and that which, were its claim disallowed, would have no other opportunity of conducing to any result (see No 41)

आतो धातोः । ६ । ४ । १४० ।

आकारान्तो या धातुस्तदन्तस्य भस्याङ्गस्य लोप. । अलोऽन्त्यस्य । विश्वप । विश्वया । विश्वपाभ्यामित्यादि । एव शङ्खधादयः । धातो किम् । हाहान् । हरि । हरी ।

No 187—Let there be elision of the final letter of an inflective base entitled to the designation of *bha* (No 185), when it ends in a DHATU (No 49) WITH LONG *á* as its final letter

The word *uswapa* ends in a *dhatu*, viz *pá* (in the sense of ‘preserving’ which has long *a* as its final letter and the word which, by No 147, is called an inflective base (*anga*) when an affix follows, is, by No 185 entitled to the designation of *bha* when the case affix (not being one of the five first) begins with a vowel. The long *á* is then elided

Example *uswapa* + *sas* = *uswapah* (2nd case plural), *uswapá* + *tá* = *uswapa* (3rd sing) Before the consonantal terminations there is no change. Example, *uswapabhyam* (3rd dual) In the same way are declined *sanīhūdharma* ‘the blower of a conch-shell,’ and the like—Why do we say, ‘when it ends in a *dhatu*?’ Because primitive words, like *hāha* “a *gamdhāra*,” do not come within the scope of the rule. Example 2nd pl *hāhan* (Nos 146 and 156)

We now come to the declension of a noun ending in short *i*—*harī* ‘a name of *Vishnu*’ 1st s *harīh*, 1st du *harī* (No 146)

जसि च । ७ । ३ । १०६ ।

इस्वान्तस्याङ्गस्य गुणः । हरयः ।

No 188 —AND WHEN JAS FOLLOWS, *guna*, shall be the substitute of the short final of an inflective base Hence 1st pl *haru+jas=harayah*

ह्रस्वस्य गुणः । ७ । ३ । १०८ ।

सम्बुद्धौ । हे हरे । हरिम् । हरी । हरीन् ।

No 189 —The substitute OF A SHORT final is GUNĀ, when *sambud-dhi* (No 152) follows By this and No 153, we get the vocative sing *he hare* 2nd s *harim* (No 154), 2nd du *harē*, 2nd pl *harim* (No 156)

शेषो घ्यसखि । १ । ४ । ७ ।

शेष इति स्पष्टार्थम् । ह्रस्वौ याविदुतौ तदन्त सखिवर्जं घिसञ्जम् ।

No 190 —WITH THE EXCEPTION OF THE WORD *SAKHI*, THE FIRST OF THE words that end in short *i* or *u* are called *GHI* The words the "rest" are said to be employed here "for the sake of distinctness"

आडो नास्त्रियाम् । ७ । ३ । १२० ।

घे परस्याडो ना स्यादस्त्रियाम् । आडिति टासञ्जा । हरिणा । हरिभ्याम् । हरिभि ।

No 191 —Let *NĀ* be the substitute OF *ĪN* coming after *ghī* (No 190), but NOT IN THE FEMININE The term *an* is the ancient designation of *ta*, the 3rd sing case-affix

Example *haru+tā=harinā* (No 157) 3rd du *haribhyām* 3rd pl *haribhūh*

चेर्ङिति । ७ । ३ । १११ ।

घिसञ्जस्य ङिति सुपि गुणः । हरये ।

No 192 —Let *guna* be the substitute OF *GHI* (No 190), WHEN A case-affix WHICH HAS AN INDICATORY *Ń* FOLLOWS Thus 4th s *haru+ñe=haraye* (No 29)

डसिडसोश्च । ६ । १ । ११० ।

एडो डसिडसोरति पूर्वरूपमेकादेशः । हरे । हर्याः । हरीणाम् ।

No 193 —AND WHEN THE SHORT *u* OF *NĀSI* AND *NĀS*, COMES AFTER *ē* &

let the form of the prior be the single substitute for both Thus, 5th and 6th s *hari + nasi* and so also *hari + nas = hareh* (No 192) 6th and 7th du *hariyah* (Nos 21 and 73)—6th pl *hariṇām* (Nos 167, 168 and 157)

अञ्च घेः । ७ । ३ । ११६ ।

इद्गुणामुत्तरस्य डेरौद्वैरत् । ह्यौ । हरिषु । एव कव्यादय ।

No 194—Lct *out* be the substitute of *n* (the case-affix of the 7th c, when it follows short *i* or *u*, AND let short *A* be the substitute of the *CHI* (No 190) itself. Thus 7th s *harau* (No 41) 7th pl *harishu* (No 169) In the same way are declined *hari* ‘a poet,’ and the like

अनङ् सौ । ७ । १ । ६३ ।

सख्युद्गुणानङ्गदेशोऽसम्बुद्धौ सौ ।

No 195—ANAN is the substitute of the word *sakhi*, WHEN SU FOLLOWS, provided it is not the sign of the vocative (No 152)

The substitute, though consisting of more letters than one (No 58), is prohibited by No 59 from taking the place of more than the last letter Thus we have *sakhan + s*

अलोऽन्त्यात् पूर्व उपधा । १ । १ । ६५ ।

अन्त्यादलः पूर्वा यो वर्णं स उपधासज्ञ स्यात् ।

No 196—The letter BEFORE THE LAST LETTER of a word is called THE PENULTIMATE (*upadhā*)

सर्वनामस्थाने चासम्बुद्धौ । ६ । ४ । ८ ।

नान्तस्योपधाया दीर्घोऽसम्बुद्धौ सर्वनामस्थाने ।

No 197—AND the long form is the substitute of the penultimate letter (No 196) of what ends in *n*, WHEN a SARVANĀMASYĀNA (No 183), NOT being SAMBUDDHI (No 152), FOLLOWS Thus we have *sakhan + s*

अपृक्त एकाल् प्रत्ययः । १ । २ । ४१ ।

No 198—AN AFFIX consisting of A SINGLE LETTER (exclusive of indicator letters) is called APRIKTA

हल्ङ्याब्भ्यो दीर्घात् सुतिस्यपृक्तं हल् । ६ । १ । ६८ ।

हलन्तात् पर, दीर्घौ यौ इयापौ तदन्ताच्च पर, सुतितीत्येतदृक्त हल्लुप्यते ।

No 199—SU (the 1st sing case-affix) AND TI AND SI (the terminations of two of the persons of the verb) when reduced to A SINGLE CONSONANT (No 198), and when standing AFTER what ends in a CONSONANT OR in the LONG VOWEL deduced from the feminine terminations ŪI (No 256) AND AP (No 1341), are elided Thus *sakhān* +s becomes *sakhān*

न लोपः प्रातिपदिकान्तस्य । ८ । २ । ७ ।

प्रातिपदिकसञ्ज्ञक यत् पद तदन्तस्य नस्य लोप । सखा ।

No 200—There is ELISION OF N FINAL IN A *pada* which is entitled to the designation of PRÁTIPADIKA (No 135)

The word *sakhi* is a *prátipadika*, it becomes a *pada* (No 20), when the case-affix is added, and this name of *pada* it retains (by No 210) after the case-affix has been elided Thus *sakhān* is a *pada*. But *sakhān* is also entitled to the designation of *prátipadika*, like *sakhi* the place of which it occupies, according to No 163 Thus, by the present rule, the form of the word becomes finally *sakhā* 'a friend

सख्युरसम्बुद्धौ । ७ । १ । ६२ ।

सख्युरङ्गात् पर सम्बुद्धिवर्ज सर्वनामस्थान णिट्त् स्यात् ।

No 201—Let *ṛ sarvānamasthana* (No 183) coming AFTER the word SAKHI, NOT IN THE SENSE OF the VOCATIVE SINGULAR, be like that which contains an indicative *n*

अचो ङिति । ७ । २ । ११५ ।

अजन्ताङ्गस्य वृद्धिजिति ङिति च परे । सखायौ । सखाय । हे सखे । सखायम् । सखायौ । सखीन् । सख्या । सख्ये ।

No 202—Let *ṛndhu* be the substitute OF *ṛn* inflective base ending in A VOWEL, WHEN THAT WHICH HAS AN INDICATORY N OR N FOLLOWS

Thus *sakhi*, when the 1st dual case-affix is to be annexed, becomes *sakhā* (No 201), and *sakhā* + *av* = *sakhāyau* (No 29),—so also 1st pl *sakhāyah*. The vocative sing (by Nos 189 and 153) is *he sakhe*. In the 2nd s and du, *sakhāyam* and *sakhāyau*, Nos 201 and 202 again apply. 2nd pl *sakhān* (Nos 146 and 156), 3rd s, *sakhya*, 4th s *sakhye*

ख्यत्यात् परस्य । ६ । १ । ११२ ।

त्रितिशब्दाभ्या खीतीशब्दाभ्या कृतयणादेशाभ्या परस्य डसिडसारत
उ । सव्यु ।

No 203—Short *u* is the substitute OF the *a* of *nasu* and *hus* FOLLOWING the words *khi* AND *ti* or *khi* and *ti* which have substituted *yan* (No 21) for the final vowel

Khi and *ti* are the terminations of the words *salhi* and *patu* which they are here employed to designate The long forms *khī* and *tī* indicate certain derivative forms see No 223

The words 'which have substituted *yan*,' are employed to show that rule No 192 does not apply here, and the same object is attained in the aphorism by writing not *khī* and *tī* but *khya* and *tya*, the *a* in which is intended merely to facilitate pronunciation

Thus we have 5th and 6th s *sakhyaḥ*

श्रीत् । ७ । ३ । ११८ ।

इत परस्य डेरौत् । सव्यौ । शेष हरिवत् ।

No 204—*au* is the substitute OF *ni* after short *i* Hence 7th s *sakhyaḥ* The rest is like (*harī* No 187)

पतिः समास एव । १ । ४ । ८ ।

द्विसङ्ग । पत्ये । पत्यु २ । पत्यौ । शेष हरिवत् । समासे तु भूपतये ।
कतिशब्दो नित्य बहुवचनान्त ।

No 205—The word *pati* is called *ghu* (No 190) ONLY when it is IN A COMPOUND *samāsa*)

Hence in the 4th s *patye* "to a master," No 192 does not apply, in 5th and 6th s *patyuh*, No 203 not No 193, applies, and in 7th s *patyau*, No 204 applies, but not 194 The rest is like *harī* But in a compound, as in *bhūpataye* 'to the lord of the earth,' *pati* is treated as *ghu* (No 191 &c)

The word *kati* 'how many?' takes the plural terminations only

बहुगणावतुडति संख्या । १ । १ । २३ ।

No 206—Let the words *baḥu*, and *gana*, and those which end in *varu* and *dan* be called *sankhyā*

The word *kati* is one of those which end in *diti*, the *d* in which affix is indicative

डति च । १ । १ । २५ ।

इत्यन्ता सख्या षट्सञ्जा स्यात् ।

No 207 —AND let a *san'hyá* (No 206) which ends in DATI be called *shot* (No 324)

Thus the word *lati* is called *shat*

षड्भ्यो लुक् । ७ । १ । २२ ।

जश्शसोः ।

No 208 —Let there be ELISION (*lu'*) of *jas* and *sas* AFTEP word-termed SHAT (No 207)

प्रत्ययस्य लुकुश्लुलुपः । १ । १ । ६१ ।

लुकुश्लुलुपशब्दै इत प्रत्ययादर्शन क्रमात् तत्तत्सञ्ज स्यात् ।

No 209 —Let the disappearance OF AN AFFIX when it is caused by the words LUK, ŚLU OR LUP be designated by these terms respectively (to distinguish it from the ordinary elision termed *lopa*—No 6 —

प्रत्ययलोपे प्रत्ययलक्षणम् । १ । १ । ६२ ।

प्रत्यये लुप्तेऽपि तदाश्रित कार्यं स्यात् । इति जसि चेति गुणे प्राप्ते ।

No 210 —WHEN ELISION (*lopa*) OF AN AFFIX HAS TAKEN PLACE THE AFFIX shall still exert its influence, and the operations dependent upon it shall take place as if it were present

The word *lakshana*, in the aphorism, signifies “that by which a thing is recognised” A case affix is recognised (No 152) by its causing that which it follows to take the name of *angá*. In accordance with the present rule therefore the word *lati* retains the name of *angá* though the affixes *jas* and *sas* have been elided by No 208, and, in virtue of its having the name of *angá* it ought to take a *guna* substitute through the operation of No 188. But the rule following debars this

न लुमताङ्गस्य । १ । १ । ६३ ।

लुमता शब्देन लुप्ते तच्चिन्तितमङ्गकार्यं न स्यात् । कति २ । कतिभि । कतिभ्यः २ । कतीनाम् । कतिषु । युष्मदस्मद्दृषट्सञ्जकास्त्रिषु सरूपाः । त्रिशब्दे नित्य बहुवचनान्तः । नयः । त्रीन् । त्रिभि । त्रिभ्य २ ।

the three terms (in No 209) CONTAINING the letters LU, the effect which it is competent to cause in respect OF AN AṅGA or inflective base shall NOT take place

In the 1st pl of *katv*, the affix *jus* is elided by the enunciation of *lu* (No 208), and therefore the substitution of *guna* which the elided *jus* would otherwise (by Nos 210 and 188) have been competent to cause, does not take place

Thus we have 1st and 2nd pl *katv* "how many?" 3rd *katvibhūh*, 4th and 5th *katvibhyah*, 6th *katvīnām* (Nos 167 and 168), 7th *katvishu* (No 169)

The words *yushmad* 'thou,' *asmad* "I," and the words called *shat* (Nos 324 and 207) retain the same form in all the three genders

The word *tri* "three," is always plural

Example 1st pl *trayah* (No 188), 2nd *trīn* (Nos 146 and 156) 3rd *tribhūh*, 4th and 5th *tribhyah*

त्रेस्त्रयः । ७ । १ । ५३ ।

आमि । त्रयाणाम् । त्रिषु । गौणत्वेऽपि । प्रियत्रयाणाम् ।

No 212—TRAYA is the substitute OF TRI, when *ām* follows

Example 6th pl *trayāṇām* (Nos 167 and 168), 7th *trishu* (No 169)

And this rule applies also when *tri* is final in a compound adjective

Example *priyatrayanam* "of those who have three dear friends"

त्यदादीनामः । ७ । २ । १०२ ।

**एषामकारो विभक्तौ । द्विपर्यन्तानामेवेष्टि । द्वौ २ । द्वाभ्याम् ३ । द्वयोः २ ।
पाति लोकमिति पयोः सूर्य ।**

No 213—Short A is the substitute OF TYAD, &c when a case-affix follows 'TYAD, &c' (see No 170) implies "tyad, tad, yud, etad, idam, adas, eha, and dvi" The *Mahābhāṣya* directs that the list shall not extend beyond *dvi*. That this is the direction of *Putanjali* (the author of that "Great Commentary," on the aphorisms of *Pāṇini*) is indicated by the form of expression "it is the wish," or "it is wished," (*ishitih* or *ishyate*. Compare No 14.) Thus we have 1st and 2nd du *dvau* 'two' (No 147), 3rd, 4th and 5th *dvābhyām* (No 160), 6th and 7th *dwayoh* (No 166)

We now come to the declension of *papī* "the sun," (the "cherisher of the world,' derived from *pā*, "to cherish")

दीर्घाञ्जसि च । ६ । १ । १०५ ।

दीर्घाञ्जसि इच्चि च परे न पूर्वसवर्णदीर्घः । पयौ । पय्यः । हे पपीः । पपीम् । पपीन् । पप्या । पपीभ्याम् । पपीभि । पप्ये । पपीभ्यः २ । पय्य. २ । पय्यो २ । दीर्घत्वात् नुट् । पप्याम् । डो तु सवर्णदीर्घः । पर्पा । पपीम् । एव वातप्रम्यादयः । बहुभ्यः श्रेयस्यो यस्य स बहुश्रेयसी ।

No 214—AND WHEN JAS or *ich* (*pratyahāra*, No 147) comes AFTER Á LONG vowel, the long vowel homogeneous with the prior is not substituted (No 146)

Therefore (by No 21) 1st du *papyau*, 1st pl *papyāh*, vocative sing *he papīh*, 2nd s *papīn* (No 154), 2nd pl *papyā* (No 156), 3rd s *papyā*, 3rd, 4th and 5th du *papībhyaṃ*, 3rd pl *papībhīh*, 4th s *papye* 4th and 5th pl *papībhyaḥ*, 5th a d 6th s *papyāh*, 6th and 7th du *papyoh* There is not *nut* (No 167) for the vowel is long—hence 6th pl *papyām* When *ni* is added, then by No 54, 7th s *papyi*, 7th pl *papyīshu*

In the same way are declined *vatapramī* “an antelope,” and the like

We now come to the declension of *bahusreyasi* “a man who has many excellent qualities”

यूस्त्याख्यौ नदी । १ । ४ । ३ ।

इदूदन्तौ नित्यस्त्रीलिङ्गौ नदीसज्ञास्तः । प्रथमलिङ्गग्रहणं च । पूर्वस्त्र्याख्यस्योपसर्जनत्वेऽपि नदीत्ववक्तव्यमित्यर्थः ।

No 215—Words ending in long *i* and *u*, always FEMININE, and having no masculine of the same form, (as the word *gramani* has) are called *nadī* (the word *nadī* “a river” being a type of the class) “And its original gender is to be taken” into account—that is to say, it is to be spoken of as retaining its character as a *nadī*, even when the word which was at first feminine comes to form part of a compound epithet applied to a male

अम्बार्थनद्योर्ह्रस्वः । ७ । ३ । १०७ ।

सम्बुद्धौ । हे बहुश्रेयसि ।

No 216—THE SHORT vowel shall be the substitute OF certain words SIGNIFYING “MOTHER,” AND OF words called NADI (No 215) when the affix of the vocative singular follows

Example *he bahusreyasī* (No 153)

आयनद्याः । ७ । ३ । ११२ ।

नद्यन्तात् परेषा ङितामाडागम ।

No 217 —AT is the augment of the case-affixes with an indicative *n*, when they come AFTER a word ending with a NADI (No 215)

आटश्च । ६ । १ । ९० ।

आटोऽचि परे वृद्धिरेकादेश । बहुश्रेयस्यै । बहुश्रेयस्याः । बहुश्रेयसीनाम् ।

No 218 —AND when *ach* comes AFTER AT *criddhi* is the single substitute for both Thus in the 4th s *bahusreyasī + ūt + he = bahusreyasyai*, 5th and 6th s *bahusreyasyāh*, 6th pl *bahusreyasīnām* (No 167)

डेराम् नद्यान्नीभ्यः । ७ । ३ । ११६ ।

नद्यन्तादाबन्तात्रीशब्दात् परस्य डेराम् । बहुश्रेयस्याम् । शेष पर्यावत् । अद्यन्तत्वाच्च सुलोप । अतिलक्ष्मी । शेष बहुश्रेयसीवत् । प्रधीः ।

No 219 —AM is the substitute OF NI AFTER words ending in NADI (No 215) AND in the feminine termination AP and the word NI Hence 7th s *bahusreyasyām* The rest of the declension is like *papī* (No 213)

The word *atilahshmi* is, in the 1st s, *atilahshmi* "who has surpassed *Lakshmi*," the *su* not being elided by No 199, because the word *la'shmi* (the name of one of the goddesses) is a primitive, and is not formed by a feminine affix *ni* The rest of the declension is like *bahusreyasī* (No 214)

We now come to *pradhā*, 1st s *pradhāh* "a man of superior understanding"

अचि षुधातुभ्रवां खोरियडुवडौ । ६ । ४ । ७७ ।

शुप्रत्ययान्तस्यैवर्णोवर्णान्तस्य धातोर्भ्र इत्यस्य चाङ्गस्येयडुवडौ स्तोऽजादौ प्रत्यये परे । इति प्राप्ते ।

No 220 —IYAÑ AND UVAÑ are the substitutes OF what ends with the *pratyaya* ŚNU AND of what ends in A VERBAL ROOT IN I OR U (whether long or short), AND of the inflective base BHRU, WHEN an affix beginning with A VOWEL FOLLOWS

This rule should include the case of *pradhī* (which is formed from the verbal root *dhyar* 'to meditate'), but the rule following restricts it

अनेकाचोऽसंयोगपूर्वस्य । ६ । ४ । ८२ ।

धात्ववयवसंयोगपूर्वा न भवति य इवर्णस्तदन्तो यो धातुस्तदन्तस्यानेकाचोऽङ्गस्य यणजादौ प्रत्यये । प्रथौ २ । प्रथम् । प्रथ्य । प्रथ्यि । शेषपपीवत् । एव ग्रामणी । डो तु । ग्रामण्याम् । अनेकाच. किम् । नीः । नियौ । निय. । अग्नि शसि च परत्वादियङ् । नियम् । निय । डेराम् । नियाम् । असंयोगपूर्वस्य किम् । सुन्त्रियौ । यवक्रियौ ।

No 221—*Yan* is the substitute OF I OR Í terminating a verbal root final in an inflective base OF MORE VOWELS THAN ONE, provided the I OR Í IS NOT PRECEDED BY A COMPOUND CONSONANT forming part of the root, when an affix beginning with a vowel follows.

In *pradhī*, which is a dissyllable, the final *i* terminates an inflective base of more vowels than one, and it is not preceded by a compound consonant. The rule therefore applies, and we have 1st and 2nd du *pradhīyau*, 2nd s *pradhīyam* 1st and 2nd pl *pradhīyah*, 7th s *pradhīy* (No 55 being debarred). The rest of the declension is like that of *papī* (No 213). In the same way *gramanīh* "a female head of a village", but, in the 7th s this makes *gramanyam* (by No 219, being derived from the root *nr* 'to lead') "Why "of more vowels than one?" Witness *nīh* "leader," which makes, by No 220, 1st and 2nd du *nīyau*, 1st pl *nīyah*, and in the 2nd s and pl *nīyam* and *nīyah* (Nos 154 and 146 being superseded by No 220, which occupies a later place in the *Aṣṭadhyāyī*—sec No 132). In the 7th s *nīydm* (No 219)—"Why "provided the vowel is not preceded by a compound consonant?" Witness 1st du *svsīyau* "two prosperous men," and *yavakīyau* "two purchasers of barley," where the final *i* is preceded by a compound consonant, and to which therefore not this rule but No 220 applies.

[It may be worth while to review the steps which rendered necessary the enunciation of this rule with reference to the word *pradhīyau*. The word might apparently have been formed at once from *pradhī*+*au* by No 21, but that rule was superseded by a subsequent rule No 146. By No 214, however, this rule was positively forbidden to take effect, and as it therefore departs, with all its effects, No 21 re-appears

but to be again superseded by No 220, to which the preference attaches on the principle stated under No 41. No 221 then supersedes No 220, but as it does this not by positive prohibition, but by usurping a portion of its sphere of application, No 21 is not again restored. Had it been so, the prohibitory rules would also have re-appeared in an endless cycle.]

गतिश्च । १ । ४ । ६० ।

ग्रादय क्रिय योगे गतिसञ्जा. स्यु । गतिकारकेतरपूर्वपदस्य यण् नेष्यते । शुद्धधियो ।

No 222—AND let *piu, do* (No 47), in combination with a verb be called GATI (as well as *upasarga*)

It is not wished (by the author of the *Mohabbhashya*) that *yan* (enjoined by No 221) should be the substitute of a word to which is prefixed any thing else than a *gati* or a *lāraḥa* (meaning by *lāraḥa* a case which is in grammatical relation with a verb). Therefore in the example *suddhadhiyanu* “two men of pure minds,” the substitution of *yan* does not take place, but No 220 applies, because the word *suddhadhi* means ‘one whose thoughts are pure,’ and here the word “pure,” is in grammatical relation with the verb “are,” in respect to which it is therefore a *lāraḥa*, but it is not so in regard to the verb ‘to think,’ from which the word *dhi* is derived.

न भूसुधियोः । ६ । ४ । ८५ ।

एतयोरचि सुपि यण् न । सुधियौ । सुधिय इत्यादि । सुखमिच्छतीति सुखीः । सुती । सख्यौ । सुत्यौ । सुख्यु. २ । सुत्यु २ । शेष प्रधीवत् । शम्भुर्हरिवत् । एव भान्वादय ।

No 223—When a case-affix beginning with a vowel comes AFTER these two viz BHÚ and SUDHI, there shall NOT be *yan* (This debars Nos 232 and 221, and gives occasion for No 220 to come into operation). Hence, 1st d *sudhiyanu*, ‘two intelligent persons,’ 1st pl *sudhiyah*, &c

The word *sukhi* signifies ‘one who loves pleasure.’ It is declined like *suti* “one who wishes a son” thus—1st s *sukhih sutih*, 1st d *sukhiyan sutyan*, 5 and 6 s *sukhiyah, sutiyah* (No 203). The rest is like *pradhī* (No 220 &c). The word *sambhu* “SIVA” is declined like *harī* “Vishnu,” and in like manner *bhanu* “the sun,” &c

दज्वत् क्रोष्टुः । ७ । १ । ९५ ।

असम्बुद्धौ सर्वनामस्थाने । क्रोष्टुशब्दस्य क्रोष्टृ प्रयोक्तव्य इत्यर्थः ।

No 224—With the five first case-affixes (No 183) excluding the case where the sense is that of the vocative singular, KROSHTU IS LIKE what ends in TRICH That is to say, *kroshtu* is employed instead of the word *kroshtu* “jackal”

ऋतो ङिसर्वनामस्थानयोः । ७ । ३ । ११० ।

ऋतोऽङ्गस्य गुणो ङौ सर्वनामस्थाने च । इति प्राप्ते ।

No 225—WHEN *ŪI* (7th sing) & THE FIVE FIRST CASE-AFFIXES, COME AFTER what ends in short *PI*, *guna* shall be substituted for the inflective base that ends in *ri*. This being obtained, (another rule presents itself)

ऋदुशनस्युरुदंशोऽनेहसां च । ७ । १ । ९४ ।

ऋदन्तानामुशनसादीना चानङ् स्यादसम्बुद्धौ सौ ।

No 226—When *su*, not in the sense of the vocative, follows, let *anan* be the augment of what ends in short *ri* and of *uśanas* “the regent of the planet Venus,” *purudansus* “Indra,” and *anehas* “time” [This gives *krosht + an + s*]

अप्तृन्तृचस्वसृनप्तृनेष्टृत्वष्टृत्तृहोतृपोतृप्रशा-
स्तृणाम् । ६ । ४ । ११ ।

अवादीनामुपधाया दीर्घोऽसम्बुद्धौ सर्वनामस्थाने । क्रोष्टा । क्रोष्टारौ ।
क्रोष्टारः । क्रोष्टृन् ।

No 227—When the first five case-affixes, excluding the case where the sense is that of the vocative singular, come after the word *AP* “water,” what ends in TRIN or TRICH, *SWASPI* “a sister,” *NAPIRI* “a grandson,” *NFSHTRI* “a priest who officiates at a sacrifice,” *TWASHTRI* “a carpenter,” *KSHATTRI* “a charioteer,” *HOTRI* “a priest who recites the *Rig-Veda* at a sacrifice,” *POTRI* “a priest who officiates at a sacrifice,” and *PRASASTRI* “a ruler,” the penultimate letter (No 196) shall be lengthened. Thus [we get *kroshtān + s*, but the *s* is elided by No 199 and the *n* by No 200—leaving] 1st sing *kroshtā*, 1st du *kroshtānu*, (the *ri* becoming *ar* by No 225, and being lengthened to *ār* by No 227) 1st p *kroshtān*. In the 2nd p the form *kroshtun* is derived from *kroshtu* by Nos 146 and 156

विभाषा तृतीयादिष्वचि । ७ । १ । ६७ ।

अजादिषु क्राष्टुर्वा वृज्वन् । क्राष्ट्रा । क्राष्ट्रे ।

No 228—*Kroshtu* may OPTIONALLY be as if it ended in *trich*, WHEN THE 3RD OR ANY SUBSEQUENT CASE-AFFIX THAT BEGINS WITH A VOYEL FOLLOWS Thus, 3rd sing *krosht,a*, 4th sing *krosht,e*

अत उत् । ६ । १ । १११ ।

अतो ङसिङसोरत्युदेकादेशः । रपर ।

No 229—When the short *a* of *nasr* and *nas* (5th and 6th sing) comes AFTER SHORT PL, then SHORT U, followed by *r*, is the single substitute for both [Thus we get *kroshtur* + *s*]

रात् सस्य । ८ । २ । २४ ।

रेफात् सयोगान्तसस्यैव लोपो नान्यस्य । रस्य विपर्य । क्राष्ट्रु
क्राष्ट्रा २ ।

No 230—There is elision OF *s*, but not of any other letter of the alphabet, when it comes at the end of a conjunct consonant, AFTER R *Visarga* is then substituted for the *r*, by No 111, and we get *kroshtuh*,—6 and 7 du *krosht,uh*

नुमचिरवृज्वद्वावेभ्यो नुट् पूर्वविप्रतिषेधेन । क्राष्ट्रुनाम् । क्राष्ट्रि । पत्त
हलादौ च शम्भुवत् । हूहू । हूहूँ । हूहूमित्यादि । अतिचमूशब्दे तु नदी-
कार्य विशेषः । हे अतिचमू । अतिचम्बै । अतिचम्बाः २ । अतिचमूनाम् ।
खलपू ।

No 231—“BY A PRECEDING RULE'S OPPOSITION, (contrary to *Pāṇini's* direction—see No 132,) the augment *NUṬ* (No 167) takes effect IN PREFERENCE TO *NUM* (No 271), the *ātr* ‘*ACHI, &c*” (No 249), and THE RESEMBLANCE TO what ends in *TRICH* (No 228) [the enunciation of each of which is subsequent to No 167 in the order of the *ashtādhyayi*]

Hence—*kroshtu* + *nūt* + *óm* = *kroshtunám* (No 168) In the 7th sing *kroshtur* On the alternative (of the word's not being considered as ending in *trich*), and when the case-affix begins with a consonant, the word is declined like *sambhu*

Huhuh “a celestial musician,” 1st du *huhávar*, 2nd sing *huhám*, &c In the word *atrinamá* ‘victorious over armies,’ the difference (from *huhá*, as regards declension), consists in its being treated as *nadr*

(No 215) Hence, voc s *he atukamu* (No 216), 4th sing *atukamvā*
(Nos 217 and 218), 5th and 6th sing *atukamvoh*, 6th p *atukamvānam*
We now come to the declension of *khalapu* "a sweeper"

ओः सुपि । ६ । ४ । ८३ ।

धात्ववयवसयोगपूर्वा न भवति य उवर्णस्तदन्तो यो ध तुस्तदन्तस्थाने-
कचोऽङ्गस्य यण् स्यादचि सुपि । खलप्वौ । खलप्वः । एव सुत्वादयः ।
स्वभू । स्वभुवौ । स्वभुवः । वर्दाभू ।

No 232 — WHEN A CASE-AFFIX, beginning with a vowel, FOLLOWS,
then *yan* shall be the substitute for an inflective base containing more
vowels than one, if the base ends with a verbal root ending in U or Ū
not preceded by a conjunct consonant forming part of the verb

Thus we have 1st du *khalapuvau*, 1st p *khalapuvah* In the same
way *sulu* "who cuts well" &c [But this does not apply to *suabhū*
"the Self-existent," because of the prohibition by No 223—] 1st s
suabhūh, 1st du *suabhuvau*, 1st p *suabhuvah*

We have next the declension of *vān-habhū*

वर्षाभ्वश्च । ६ । ४ । ८४ ।

अस्य यण् स्यादचि सुपि । वर्षाभ्वावित्यदि । वृन्भू ।

No 233 — AND the substitute OF VARSHĀBHŪ, "a frog—rainborn,"
shall be *yan* when a vowel follows, [in spite of No 220] Thus we
have, 1st du *vān-habhuvau* and so on

Next we have to consider the declension of *drimbhū* "a snake"

दृन्करपुनः पूर्वस्य भुवो यण् वक्तव्यः । दृन्भवौ । एव करभू । धाता ।
हे धात । धातारौ । धातारः ।

No 234 — 'YAN SHOULD BE MENTIONED as the substitute OF BHU
when PRECEDED BY DRIN, KARA, AND PUNAR "

Thus 1st du *drimbhuvau* In the same way *karabhū* 'a fungu-
nail'

The word *dhātā* "the Cherisher," makes 1st sing *dhātā*, vocative
sing *he dhātāh* (Nos 199, 225, and 111), 1st du *dhātāvau* (Nos 225
and 227), 1st pl *dhātārah*

चवर्णान्नस्य णत्व वाच्यम् । धातृणाम् । एव नप्त्रादयः । नप्त्रादियहण
व्युत्पत्तिपक्षे नियमार्थम् । तिनेह न । पिता । पितरौ । पितरः । पितरम् ।
शेष धातृवत् । एव जामात्रादयः । ना । नरौ ।

No 235 — 'IT SHOULD BE STATED THAT THE CEREBRAL N IS SUBSTITUTED FOR THE DENTAL N AFTER RI AND RI' Thus, 6th p. *dhatriṇam* In the same way *naptri*, &c (No 227) If the alternative view be taken, that these words are formed (by the affixes mentioned in No 227), then the citing of *naptri*, &c (in No 227) determines that these *alone* (of the words so ending that come under the head of *Unadi* No 901) are amenable to the rule Hence (as *pitr* 'father' is not cited, and is formed by an *iridli* affix) the rules do not apply to the example following viz 1st sing *pitṛ* (No 221), 1st du *pitṛau*, 1st pl *pitṛaḥ*, 2nd sing *pitṛam* The rest is like *dhatri* (No 234) In the same way *jamatri* 'a son-in-law,' &c

The word *nr* 'a man,' makes 1st sing *nṛ*, 1st du *nṛau*

नृ च । ई । ४ । ई ।

अस्य नामि वा दीर्घ । नृणाम् । नृणाम् ।

No 236 —AND NRI optionally substitutes the long vowel, when *nam* follows Hence *nrinam* or *nrinam*

गोतो णित् । ७ । १ । ६० ।

ओकारान्ताद्विहित सर्वनामस्थान णिट् । गौ । गावौ । गावः ।

No 237 —Placed AFTER a word ending in o, such as GO "a cow," each of the first five case-affixes is AS IF IT HAD AN INDICATORY cerebral N, [the effect of which—see No 202—is to substitute *iridli* for the preceding vowel] Thus 1 s *go + e = gauh*, 1 d *gāvu*, 1 p *gāḥ* [The *t* in the *sutra* shows (No 34) that the rule speaks of the vowel o, not of the word *go*]

श्रीतोऽम्शसोः । ई । १ । ६३ ।

श्रीतोऽम्शसोरच्याक्कार एकादेशः । गाम् । गावौ । गा । गवा । गवे । गो २ । इत्यादि ।

No 238 —WHEN the vowel of AM OR SAS comes AFTER o, the siple substitute of both is long a Thus—2 s *go + am = gam*, 2 du (see No 237) *gavau*, 2 p *gāḥ* The 3rd and 4th s *gava* and *gave* are formed according to the general rules for the permutation of vowels In the 5 and 6 s (by No 193) *goh*, &c

रायो हलि । ७ । २ । ६५ ।

अस्याकारदेशो हलि विभक्तौ । रा । रायौ । राय । राभ्यामित्यादि ।
 ग्लौ । ग्लौवौ । ग्लौव । ग्लौभ्यामित्यादि ।

इत्यजन्ताः पुंलिङ्गाः ।

No 233—OF PAI 'wealth,' WHEN a case-affix beginning with a CONSONANT FOLLOWS, long *á* shall be the substitute. Thus 1 s *ráv*+s=*ráh*, 1 du *ráyuv*, 1 p *ráyah* 3 d *rábhyānu*, &c

Glow 'the moon' is declined regularly—thus—1 s *glauh* 1 d *glāuau*, 1 p *glauh*, 3 d *glāubhyānu*, &c

So much for masculines ending in vowels

OF FEMININE WORDS ENDING IN VOWELS

The first example is *ramá* which, by No 199 takes the form *ramá* in the 1st case sing

अजन्तस्त्रीलिङ्गाः ।

रमा ।

ऋडि आपः । ७ । १ । १८ ।

आबन्तादङ्गात् परस्यैडि । शी स्यात् । ऋडित्वाकारविभक्ते सज्ञा । रमे ।
 रमा ।

No 240—Let *sr* be the substitute OF AUK AFTER an inflective base ending in AP. This *avn* is the name of whatever case-affix begins with *av*. Hence, 1 d (*ramá*+*sr*)=*rame*, 1 p *ramáh*

सम्बुद्धौ च । ७ । ३ । १०६ ।

आप एकारः स्यात् सम्बुद्धौ । एङ्ह्रस्वादिति सम्बुद्धिलोपः । हे रमे ।
 हे रमे । हे रमा । रामम् । रमे । रमा ।

No 241—AND WHEN SU FOLLOWS IN THE SENSE OF THE VOCATIVE SINGULAR, let *e* be the substitute of *ap*. By No 153 there is elision of the case-affix following *e* in the sense of the voc sing. Thus *he rame*, voc d *he rame* (No 240), voc p *he ramáh*, 2 s *ramám*, 2 du *rame* 2 p *ramáh*

ऋडि चापः । ७ । ३ । १०५ ।

आङ्गोसि चाप एकारः । रमया । रामाभ्याम् ३ । रामाभिः ।

No 242—AND IF AŒ (No 191) or OS FOLLOW, *e* shall be the sub-

stitute OF AP Thus 3 s (*ramē+ð=*) *ramaya*, 3 4 and 5 du *ramá-bhyam*, 3 p *ramabhih*

याडापः । ७ । ३ । ११३ ।

आपो डितो याट् । वृद्धिः । रमायै । रमाभ्यः २ । रमायाः २ । रमयोः ।
रमाणाम् । रमायाम् । रमासु । एव दुर्गाम्बिकादयः ।

No 243—YAT is the augment of whatever case affix, FOLLOWING AP, with an INDICATORY *n* Thus, *vaddhi* being obtained from No 61, we have 4 s (*ramð+jat+=*) *ramaya*, 4 and 5 p *ramábhyah*, 5 and 6 s *ramayah*, 6 d *ramayoh* (No 242), 6 p *ramanam* Nos 167 and 157) 7 s *ramayam* (No 219) 7 p *ramasu*

In the same way are declined *durgá* 'the goddess *Durga*,' *ambika* 'a mother' and the like

सर्वनाम्नः स्याद्द्रस्वश्च । ७ । ३ । ११४ ।

आबन्तात् सर्वनाम्नो डितः । स्याडापश्च ह्रस्वः । सर्वस्यै । सर्वस्याः २ ।
सर्वासाम् सर्वम्याम् । शेष रमावत् । एव विश्वादय आबन्ताः ।

No 244—Let SĪAT be the augment of whatever case-affix, with an INDICATORY *n* comes AFTER A PRONOUN ending in *áp*, AND let a SHORT vowel substitute take the place of *áp* Thus the 4 s f of *sarva* 'all' is (*sarvā+syat+=*) *sarvasya*, 5 and 6 s *sarvasah*, 6 p *sarvasam* (No 17*), 7 s *sarvasyam* (No 219) The res is like *ramá* In the same way are declined *uvá* "all," and the like ending in *áp*

विभाषा दिक्प्रसमासे बहुव्रीहौ । १ । १ । २८ ।

सर्वनामता वा । उत्तरपूर्वस्यै । उत्तरपूर्वयै । तीयस्येति वा सत्रा । द्वितीयस्यै । द्वितीययै । एव तृतीया । अम्बार्थेति ह्रस्वः । हे अम्ब । हे अम्ब । हे अम्ब । जरा । जरसौ । जरे । इत्यादि । पत्ने रमावत् । गोपा विश्वपावत् । मतिः । मतीः । मन्या ।

No 245—IN A COMPOUND, of the kind termed *BARUVRIHI* (No 1034) WITH a word signifying *DIPECTION* (No 175), the pronominal character is optional Thus in the 4 s we may have either *uttarapúrvasya* (No 244) or *uttarapúrviáyā* (No 243, "for what lies to the north-east")

According to No 180, the name of pronominal is optionally given to what ends in *trya* Hence, 4 s *dutriyasyan* or *du triyāya* "to the second" In the same way *trityá* "the third"

According to No 216, a short vowel is substituted in the voc sing of words signifying "mother." Example, *he umbu, he akka, he allo*

In accordance with No 181, we may have 1 s *ṛoá* 'decrepitude,' 1 d *jarasau* or *jure*, &c On the alternative of its not being considered pronominal, the word is declined like *ṛoná* *Gopá* "a cowherdess," is declined like *ṛsuopá* (No 182)

Matih "sagacity," 2 p *mat.h* (No 156), 3 s *matyó* (No 191)

डिति ह्रस्वश्च । १ । ४ । ६ ।

इयदुव्रड्यानौ स्त्रीशब्दभिन्नौ नित्यस्त्रीलिङ्गाङ्गीदूतौ ह्रस्वौ चेत्रणौवर्णौ
स्त्रिया वा नदीसन्नौ स्तो डिति । मत्स्यै । मतये । मत्या २ । मते. २ ।

No 246 — Words, always feminine ending in long *i* and *u* with the exception of the word *stí* "a woman," being such as admit *īyan* and *uvu* (No 220), and also words ending in short *i* and *u* in the feminine, are optionally termed *nulv* (No 215) when a case-affix with indicator *n* follows Hence 4 s (by No 215 *mvr + át + e =*) *matyar*, or, alternatively (No 192) *matye*, 5 and 6 s *matyóh* or *mateh* (No 193)

इदुद्भ्याम् । ७ । ३ । ११७

नदीसन्नकाभ्या परस्य डेराम् । मन्याम् । मतौ । शेष हरिवत् । एव
बुद्धादयः ।

No 247 — *ín* is the substitute of *ńv* AFTER SHORT I OR U, when these are termed *nodv* (No 246) Hence 7 s *matyám* (No 219, or, on the alternative of the name *nudv* not being taken, *mular* (Nos-246 and 194) — The rest is like *harv* (No 187) In the same way *buldv* "intellect" and the like

त्रिचतुरोः स्त्रियां तिस्र चतस्र । ७ । २ । ६६ ।

स्त्रीलिङ्गयोरेतौ स्तो विभक्तौ ।

No 248 — *TRISRI* AND *CHATASRI* are instead of *TRI* "three," AND *CHATUR* "four," IN THE FEMININE, when a case-affix follows

अचि र ऋतः । ७ । २ । १०० ।

तिस्र चतस्र एतयोर्ऋकारस्य रेफादेशः स्यादचि । गुणदीर्घात्वानामपवादः ।

तिस्रः २ । तिस्रभिः । तिस्रभ्यः २ । अमि नुट् ।

striyāh In the 6 p *nut* is obtained, because No 167 is a *sutra* posterior to No 251 Hence *strindām*, 7 p *strīshu*

The word *sri* 'prosperity,' makes 1 s *srih* [not being formed by the feminine termination No 198] 1 d *sriyau*, 1 p *sriyah*

नेयडुवड्स्थानावस्त्री । १ । ४ । ४ ।

इयडुवडो स्थितिर्योस्तावीदूतौ नदीसज्ञौ न स्तो न तु स्त्री । हे श्री ।
श्रियै । श्रिये । श्रिया । श्रिय ।

No 253—The words ending in *ri* or *ū* WHICH ADMIT the substitutes *RYAŚ* AND *UYAŚ* (No 220) are NOT called *nadrī* (No 215, but NOT so the word *SRI*, (which is called *nadrī* notwithstanding its substituting *ryan*) Hence, voc s *he srih* (No 216 not applying here), 4 s *sriyau* (Nos 246 and 217) or *sriye*, 6 s *sriyāh* (Nos 246 and 217) or *sriyah*

वामि । १ । ४ । ५ ।

इयडुवड्स्थानौ स्व्याख्यौ यू आमि वा नदीसज्ञौ स्तो न तु स्त्री । श्रीणाम् ।
श्रियाम् । श्रियि । श्रियाम् । धेनुर्मतिवत् ।

No 254—When *ĀM* FOLLOWS, then feminine words ending in *ri* and *u*, which admit *ryāh* and *ryan* (No 220), are OPTIONALLY termed *nadrī*, but not so the word *sri* (which is always *nadrī*) Hence 6 p *sinām* (No 167) or *sriyām*, 7 s *sriyī* or *sriyām* (No 219)

The word *dhenu* 'a milch cow' is declined like *matī* (No 245)

स्त्रियां च । ७ । १ । ६ ।

स्त्रीवाची क्रोष्टुस्तृजन्तवद्रूप लभते ।

No 255—AND IN THE FEMININE the word *krōshṭu* 'a jackal' takes a form like what ends in *truh* (No 224)

ऋन्तेभ्यो ङीप् । ४ । १ । ५ ।

ऋदन्तेभ्यो नान्तेभ्यश्च स्त्रिया ङीप् । क्रोष्ट्री गौरीवत् । भू श्रीवत् ।
स्वयभू पुवत् ।

No 256—AFTER WORDS ENDING IN *RI*, and after words ending in *n*, in forming the feminine, the affix is *riṣp* Thus is formed *krōshtri*, which is declined like *gaurī* (No 232)

The word *bhrū* "the eyebrow" is declined like *sri* (No 252), and *svayanbhu* as in the masculine (No 232)

न षट्स्वस्त्रादिभ्यः । ४ । १ । १० ।

डीप्टापौ न ।

स्वसा तिस्रश्चतस्रश्च ननान्दा दुहिता तथा ।

याता मातेति सप्तैत्रे स्वस्त्रादय उदाहृता ॥

स्वसा । स्वसारौ । माता पितृवत् । शसि मातृ । द्यौर्गोवत् । रा. पुगत् ।
नौर्गोवत् ।

इत्यजन्तस्त्रीलिङ्गाः ।

No 257—NOI AFTER SHAI (No 324) NOP AFTER SWASRI &c is the feminine termination *ni* or (*ai*) affixed. By "swasri, &c" are meant the following seven viz *swasa* "a sister," *tisrah* "thrice," *chetsarah* "four," *nandanā* "a husband's sister," *dohita* "a daughter," *yatu* "a husband's brother's wife," and *matā* "a mother." Thus we have 1 s *u sa* (No 227), 1 d *swasari*

The word *matrī* is declined like *pitrī* (No 235) only that in the 2 p it makes *matrīh* (No 156)

The word *dyo* 'the heaven' is declined like *go* (No 237), *ai* "wealth" as in the masculine (No 239), and *nav* 'a boat,' like *glau* (No 239)

So much for feminines ending in vowels

OF NEUTER WORDS ENDING IN VOWELS

अजन्तनपुंसकालिङ्गाः ।

अतोऽम् । ७ । १ । २४ ।

अतोऽङ्गात् क्लीबात् स्वमेरम् । ज्ञानम् । एङ्ह्रस्वादिति हल्लोप । हे ज्ञान ।

No 258—AFTER a neuter inflective base ending in short *a*, there is *AM* instead of *su* and *an*. Hence *gnai + su = gnaiam* 'knowledge'. The 2nd *s* is the same. In the voc *s*, by No 153, the consonant *m* is elided—thus *he gnano*

नपुंसकाच्च । ७ । १ । १६ ।

क्लीबादौड' शी । भसजायाम् ।

No 259—AND AFTER A NEUTER, *su* is instead of *au* (No 240)

As that which precedes this affix is termed *bha* (No 185) the following rule presents itself

यस्येति च । ६ । ४ । १४८ ।

ईकारे तद्धिते च भ्रम्यवर्णवर्णयोर्लोपः । इत्यलोपे प्राप्ते ।

No 260—WHERE long *i* follows, AND when a *trddhita* affix follows, there is elision OF the I or *r* or A or *o* of a *bha*. The elision of the *a* having thus presented itself, *Kātyāyana* interposes—

ऌइ श्या प्रतिषेधो वाच्यः । ज्ञाने ।

No 261—‘It should be mentioned that the rule is debarred in the case where *si* is the substitute of *au*’ Hence *l d jnana + r = jnane*

जशशासोः शिः । ७ । १ । २० ।

ह्रीबात् ।

No 262—Instead OF *jas*, AND *sas* let there be *si* after a neuter

शि सर्वनामस्थानम् । १ । १ । ४२ ।

No 263—Let *si* be termed *SARVANAMASTHANA*

नपुंसकस्य झलचः । ७ । १ । ७२ ।

भ्रलन्तस्याजन्तस्य च ह्रीबस्य नुम् स्यान् सर्वनामस्थाने ।

No 264—Let *num* be the augment OF what being NEUTER ends in *JHAL* OR *ACH*, when a *sarvanamasthana* follows

मिदचोऽन्त्यात् परः । १ । १ । ४७ ।

अत्रा म्छि.योऽन्त्यस्तस्मात् परस्तस्यैवान्तावयवो मित् स्यात् । उपधादीर्घः । ज्ञानानि । पुनस्तद्धत् । शेष एवत् । एव धनवनफलादयः ।

No 265—Let WHAT HAS AN INDICATORY M COME AFTER THE LAST OF THE VOWELS, and become the final portion of that (which it augments). Thus the *n* (of *num*, No 264) is annexed to the final *a* of *jnana*, and is regarded as a portion of the word. Then the new penultimate vowel (by No 197) is lengthened and we have *l p jnanan*. Again in the accusative case it is the same. The rest is like the masculine. In the same way are declined *dhana* “wealth,” *vana* “a wood” *phala* “fruit,” and the like

अद्भुतरादिभ्यः पञ्चम्यः । ७ । १ । २५ ।

एभ्यः क्लीबिभ्यः स्वमोरद्वादेशः स्यात् ।

No 266 —Let ADD be the substitute for *su* and *am* AFTER THE FIVE, DAFARA, & C 117, (*datuṣa, datama, anya, anyotauṣa,* and *itauṣa*—see No 170) when neuter

टेः । ६ । ४ । १४३ ।

इति भस्य टेलीप । कतरत् । कतरद् । कतरे । कतराणि । हे कतरत् । शेषे पुवत् । एव कतमत् । इतरत् । अन्यत् । अन्यतरत् । अन्यतमस्य त्वन्यतममित्येव ।

No 267 —When that which has an indicatory *d* follows, there is elision of the *ri* (the last vowel with anything that follows it—No 52) of a *bha* (No 185) Hence in the case of *kataruṣa* “which of the two” formed by the affix *datru* (No 170), when *add* is substituted for *su* or *am* by No 266, we have 1st and 2nd s *kataruṣa + add = katarot* (No 165), or *katarod*, 1st and 2nd d *katarē*, 1st and 2nd p *katarāni*, voc s *he katarat* The rest is like the masculine In the same way *katanut, itarut, anyat* and *anyat ut* But *anyatama* makes *anyatamaṣa* (like *janam* No 258), because the citation of *anyatara*, in No 170 shows that *anyatara* and *anyatama* are not held to be formed from *anyu* by the affixes *datuṣa* and *datanu* included in the list there given

एकतरत् प्रतिषेधः । एकतरम् ।

No 268 —“There should be a PROHIBITION of the substitution, directed by No 266, for the affix that comes AFTER EKAFARA” Hence 1st and s *ekataruṣam*

ह्रस्वो नपुंसके प्रातिपदिकस्य । १ । २ । ४७ ।

अजन्तस्येत्येव । श्रीप ज्ञानवत् ।

No 269 —THE SHORT vowel shall be the substitute, IN THE NEUTER, OF A CRUDE FORM provided it end in a vowel Hence *siṣṣā + su = siṣṣam* “having wealth,” like *janu* (No 258)

स्वमोर्नपुंसकात् । ७ । १ । २३ ।

लुक् स्यात् । वारि ।

No 270 —OF *SU* AND *AM* AFTER A NEUTER, let there be the elision called *lu'* (Nos 209 and 211) Hence *vāri + su = vāri* “water”

इकोऽचि विभक्तौ । ७ । १ । ७३ ।

इगन्तस्य स्त्रीबस्य नुमचि विभक्तौ । वारिणी वारीणि । न लुमतेत्यस्या-
नित्यत्वात् पत्ने सम्बुद्धिनिमित्ता गुणः । हे वारि । हे वारे । घेर्ङीतीति गुणे
प्राप्ते । वृद्ध्यात्ववृज्वावगुणेभ्यो नुम् पूर्वविप्रतिषेधेन । वारिणे । वारिण २ ।
वारिणो २ । नुमचरोति नुट् । वारीणाम् । वारिणि । ह्लादौ हरिवत् ।

No 271—Lct *num* be the augment OF a neuter ending in *IK*,
WHEN A CASE-AFFIX beginning with *ACH* FOLLOWS Hence 1 d *vari +*
au = vārinā, 1 p *vāri + gas = vārinī* (No 197)

As the rule No 211 is not invariable, we have, alternatively, the
guna caused by *sambuddhi* (No 189) Hence either *he vari* (No 271)
or *he vāre* [That the rule is not invariable, Pitanjali declares in the
Mahābhāshya]

When the affixes with an indicatory *n* are to be added, *guna* is
obtained from No 192, but *num* takes effect to the exclusion not only
of *guna* but of *vridāhi* (No 202) and the substitution of *au* (No 194
and the being regarded as ending in *trich* (No 224) the prior rule here)
debaring the subsequent (contrary to the general principle laid down
at No 132) Hence 4 s *varine*, 5 and 6 s *varināh* 6 and 7 d
varinoh In the 6 p according to the *varika* No 231 there is *nut*,
and then the preceding vowel is lengthened by No 168—thus *varīnam*
In the 7 s by the same rules as the 5th and 6th *vārinī* With the
affixes beginning with consonants, the word is declined like *hari* (No
187)

अस्थिदधिसकृथ्यत्णामनडुदात्तः । ७ । १ । ७५ ।

टादावचि ।

No 272—Instead OF *ASTHI* “a bone,” *DADHI* “curdled milk,”
SASTHI “the thigh,” AND *AKSHI* “the eye,” there shall be *ANAN ACUTEI Y*
'ACCENTED, when *ta* follows, or any of the subsequent terminations
beginning with a vowel

अल्लोपोऽनः । ६ । ४ । १३४ ।

अद्गावयवोऽसर्वनामस्यानयजादिस्वादिपरो योऽन् तस्याकारस्य लोपः ।
दधा । दधे । दधः २ । दधो २ ।

No 273—There is ELISION OF the *A* OF *AN* followed by one of the
affixes *sa*, &c beginning with *y* or *ach*, those affixes called *sarāna-*

amsthana being excepted, and the *an* being a portion of the *anya*. Hence 3 s *dadhri+anan+ti=dadhna*, 4 s *dadhri*, 5 and 6 s *dadhrah*, 6 and 7 d *dadhnon*

विभाषा द्विश्रयोः । ६ । ४ । १३६ ।

अङ्गावयवोऽर्ध्वनामस्यानपरो योऽन् तस्याकारस्य लोपो वा स्यान्दिश्ये-
परयो. दधि दधनि । शेष वारिवत् । एवमस्यसक्यच्चि । सुधि । सुधि-
नी । सुधीनि । हे सुधे । हे सुधि । सुधिनेत्यादि । मधु । मधुनी । मधूनि ।
हे मधो । हे मधु । सुनु । सुनुनी । सुनूनि । सुनुनेत्यादि । धातृ ।
धातृणी । धातृणि । धातृणाम् । हे ध त । एव ज्ञाज्ञादयः ।

No 274 —WHEN *NI* AND *SI* FOLLOWS, the division is OPTIONAL of the *a* of *an*, that being a portion of the *anya*, and followed not by a *samnamassthana*

Example 7 s *dadhri* or *dadhni* The remainder is like *ran*

No 270) In the same way *asthi*, *sukthi*, and *ashri*

The word *sudhi*, “intelligent” makes 1 s *sudhi* (Nos 266 and 270), 1 d *sudhina*, 1 p *sudhni*, voc s *he sudhe* (No 189) or *he sudhi* (No 211, see No 271), 3 s *sudhinā*, and so on. So 1 s *madhu* “sweet,” 1 d *madhuni*, 1 p *madhuni*, voc s *he madho* or *he madhu*, and so *sulu* “which cuts well,” 1 d *sulun*, 1 p *suluni*, 3 s *suluna*, and so on. Again 1 s *dhatr* “fostering,” 1 d *dhatrni*, 1 p *dhatrni*, 6 p *Dhatrinam* (Nos 167, 163 and 235), voc s *he dhatah* (Nos 186 and 110). In the same way *gnatri* “intelligent” and the like

एच इग्घ्रस्वादेशो । १ । १ । ४८ ।

प्रद्यु । प्रद्युनी । प्रद्यूनि । प्रद्युनेत्यादि । प्ररि । प्ररिणी । प्ररीणि ।
प्ररीणा । एकदेशविकृतमनन्यवत् । प्रराभ्याम् । प्ररीणाम् । सुनु । सुनुनी ।
सुनूनि । सुनुनेत्यादि ।

इत्यजन्तनपुंसकलिङ्गाः ।

No 275 —OF EACH IK is the substitute, WHEN SHORT A IS SUBSTITUTED. Thus, 1 s (*pri+dya+su=*) *pradyu* “heavenly,” 1 d *pradyuni*, 1 p *pradyuni*, 3 s *pradyuna*, &c, so too (*pri+rui+su=*) *prari* “possessed of great wealth,” 1 d *prarini*, 1 p *prarini*, 3 s *prarina*, &c. In accordance with the maxim that “what is partially altered does not become something quite different,” though the *av*

has been changed to *i*, yet No 239 applies to the 3rd d giving *pramó-
bhyan*, 6 p *praminam*. In the same way (*su + nau + su =*) *sunu*
possessed of good boats,' 1 d *sununi*, 1 p *sununi*, 3 s *sununa*,
and so on

So much for neuters ending in vowels

MASCULINES ENDING IN CONSONANTS

हलन्तपुंलिङ्गाः

हो ढः । ८ । २ । ३१ ।

भलि पदान्ते च । लिट् । लिङ् । लिहौ । लिह । लिङ्भ्याम् ।
लिट्सु । लिट्सु ।

No 276 —Instead OF H let there be DH, when *jhal* follows, or at the end of a *pada*. Thus *lih + su = lit* or *lid* (Nos 199, 52 and 166) “who licks,” 1 d *lihau*, 1 p *lihah*, 3 d *lidbhyan* (No 184) 7 p *litsu* or *littsu* (No 102)

दादेर्धातोर्घः । ८ । २ । ३२ ।

भलि पदान्ते चोपदेशे दादेर्धातोर्हस्य घ ।

No 277 —When *jhal* follows, or at the end of a *pada*, GH is the substitute OF THE H OF WHAT verbal root, in an *upadesa* (see No 5, here referring to the grammatical list called *dhatupátha*), BEGINS WITH D

एकाचो बशो भष् भषन्तस्य रध्वोः । ८ । २ । ३७ ।

धात्ववयवस्यैकाचो भषन्तस्य बशो भष् से ध्वेपदान्ते च । धृक् । धृग् ।
दुहौ । दुह । धृग्भ्याम् । धृत्तु ।

No 278 —BHASH is the substitute OF BASH being part OF WHAT verbal root HAS but ONE VOWEL AND ENDS IN JHASH, WHEN S OR DHW FOLLOWS, or at the end of a *pada*. Thus *dah + su = dah* or *dhay* “who milks” (No 277), 1 d *dahau*, 1 p *dahah*, 3 d *dhaybhyan* (No 184), 7 p *dahashu* (No 169)

वा द्रुहमुहष्णुहष्णिहाम् । ८ । २ । ३३ ।

एषा हस्य वा घो भलि पदान्ते च । धृक् । धृग् । धृट् । धृङ् । द्रुहौ ।
द्रुहः । धृग्भ्याम् । धृङ्भ्याम् । धृत्तु । धृट्सु । धृट्सु । एव मुह ।

No 279 —When *jhal* follows, or at the end of a *pada*, *gh* shall

be OPTIONALLY the substitute OF DRUH "to hate" MUH "to be foolish," SNUH "to be sick," AND SNIH "to be unctuous"

Thus *druh* + *su* = *driuh* or *driug*, or, alternatively, *dhrut* or *dhrud* 'who hates,' 1 d *druhu*, 1 p *druhah*, 3 d *driugbhyaṁ* or, alternatively, *dhrudohyam*, 7 p *driuhshu* or *dhrutsu*, or (No 102) *dhruttsu* In the same way *muh*

धात्वादेः षः सः । ६ । १ । ६४ ।

सुट् । सुङ् । सुक् । सुग् । एव चिह् ।

No 280—S is the substitute OF SH INITIAL IN A VERBAL ROOT Thus the root cited in No 279, which in the grammatical list appears in the shape of *shnuh*, becomes, when at the end of a word, in the 1 s *snut*, *snuḍ*, *snuh* or *snuḡ* In the same way *snih*

इग्यणाः संप्रसारणम् । १ । १ । ४५ ।

No 281—Let IK substituted in the place OF IAN be called SANPPASÁRANA

वाह ऊट् । ६ । ४ । १३२ ।

भस्य वाह संप्रसारणमूट् ।

No 282—UḠH is the *samprasāraṇa* (No 281) OF *rah*, when this is a *bha* (No 185) Thus we should have *u* + *ah*

संप्रसारणाच्च । ६ । १ । १०८ ।

संप्रसारणादचि पूर्वहूपमेकादेश । वृद्धिः । विश्वौहः । इत्यादि ।

No 283—And AFTER A SANPRASARANA, if *ach* follows, the form of the prior is the single substitute Thus we have (No 282) *ú* + *áh* = *uh* Then (by No 42) there is *vriḍhi*, whence we have 2 p *viśva* + *ah* + *sa* = *viśvauhah* "the all sustaining," &c

चतुरनुहोरासुदात्तः । ७ । १ । ६८ ।

No 284—OF CHATUR AND ANADUH ACUTELY ACCENTED ÁM is the augment, (when a *sarānānusthanu* follows) [Thus we get *anudvāh* No 265]

सावननुहः । ७ । १ । ८२ ।

नुम् । अनङ्गान् ।

No 285—WHEN SU FOLLOWS, *num* is the augment OF ANADUH,

The word having been previously altered by No 284, we have *anādi āh + nu + su = anādīān* "an ox" [The elision of *h* by No 26 is not perceived by No 200—see No 39—so that the *u* is not elided]

अम् सम्बुद्धौ । ७ । १ । ६६ ।

हे अनड्वन् । अनड्वहौ २ । अनड्वह ।

No 286—WHEN *SU* GIVES THE SENSE OF THE VOCATIVE the augment of *anādi* and *chatur* is *AM*. Thus *he anādīān* 1st and 2nd d *anādīāhan*, 2nd p *anādīāhah*

वसुसंसुध्वंस्वनडुहां दः । ८ । २ । ७२ ।

सान्तवस्वन्स्य ससादेश्च दः स्यात् पदान्ते । अनडुद्भ्यामित्यादि । सान्तेति किम् । विद्वान् । पदान्तेति किम् । सप्तम् । ध्वस्वम् ।

No 287—At the end of a *pada* let *D* be the substitute of that which, formed by the affix *VASU*, ends in and of *SRANSU* "to fall down," *DHWANSU* "to fall down," AND *ANADH*. Thus, 3rd d *anādudbhyan*, &c (No 184) Why if it "ends in *s*" Witness *vidvān* the 1st s *m* of *vidvās* "learned," (where the *pada*, though formed by *vasu*, does not end in *s*) Why "at the end of a *pada*?" Witness *śrāstam*, and *dhvāstam*, "decayed" (where the final *s* of the root is not the final of a *pada*)

सहेः साङः सः । ८ । ३ । ५६ ।

साङ् रूपस्य सहे सस्य मूर्द्धन्यादेश । तुराषाट् । तुराषाड् । तुरासाहौ । तुरासाह । तुराशाङ्गामित्यादि ।

No 288—Let there be a cerebral substitute in the room OF THE *S* OF THE ROOT *SAHA* in the shape OF *SĀD*. Hence in the 1 s or *turāśah* "Irdra," we have *turāśāt* or *turāśād* (No 276) When the *h* is not changed to *dh* the present rule does not apply—thus 1st d *turāśāha*, 1st p *turāśāhah*. In the 3rd d again *turāśādbhyan* and so on

दिव औत् । ७ । १ । ८४ ।

दिविति प्रातिपदिकस्यौत् स्यात् सौ । सुद्यौ । सुदिवौ ।

No 289—Let *AUT* be the substitute of the crude form *DIV* when *SU* follows. Thus *sudī* becomes (*sudī + au =*) *sudīyan* and is *s* *sudīyanh* "passing pleasant days" In the 1st d *sudīyan*

दिव उत् । ६ । १ । १३१ ।

पदान्ते । सुश्रुभ्यामित्यादि । चत्वार । चतुर । चतुर्भिः । चतुर्भ्यः ।

No 290—At the end of a *puṛī*, let *UI* be the substitute OF *DI* IN 3 d *sudṛyabhyān*, and so on

We have now to consider the declension of *chatur* four. By No 284 the word takes the augment *am* in the 1st p *chaturārah*. The declension then goes on regularly—2nd p *chaturārah*, 3rd p *chaturbhiḥ* 4th p *chaturbhyah*

षट्चतुर्भ्यश्च । ७ । १ । ५५ ।

स्य आमो नुडागम ।

No 291—Let *avf* be the augment (No 103) of *am* (6th p) coming AFTER SHAF (No 24) AND CHATUR

रषाभ्यां नो णः समानपदे । ८ । ४ । १ ।

No 292—Let *v* be substituted in the 10011 OF *v* COMING AFTER R OR SH IN THE SAME PADA

अचो रषाभ्यां द्वे । ८ । ४ । ४६ ।

चतुर्णाम् ।

No 293—There are optionally two in the room of the *pratyahara* *ya*, coming AFTER R OR H AFTER A VOWEL. Thus we have 6th p *chaturnam*

रोः सुपि । ८ । ३ । १६ ।

रोरेव विसर्ग सुपि । पत्वस् । यस्य द्वित्वे प्राप्ते ।

No 294—Instead of *RU* only (& not of the *r* which has not an indication *v*) there shall be *visarga*, WHEN *SUP* (7th p) FOLLOWS. Hence the substitution of *visarga* does not take place in the case of *chatur*. In the 7th p the change of *s* to *sh* is obtained from No 169, and then the reduplication of the *sh* offering itself in No 295 we look forward

शरोऽचि । ८ । ४ । ४६ ।

अचि परे शरो न द्वे स्तः । चतुर्षु ।

No 295—There are not two in the room OF A SIBILANT, WHEN A VOWEL FOLLOWS. Hence *chaturshu*

मो नो धातोः । ८ । २ । ६४ ।

पदान्ते ि प्रशान् ।

No 296 —At the end of a *pada*, *n* is the substitute OF the M OF A VEP'AL POOT Thus 1st s *prasaṃ + su = prasān* "triquil'

किमः कः । ७ । २ । १०३ ।

विभक्तौ । कः । कौ । के । इत्यादि । सर्वत्र ।

No 297 —When a case-affix follows, *ka* is the substitute OF the interrogative pronoun *kim* Thus 1st s *kaḥ* 'who' 1st d *kaḥ*, 1st p *ka* (No 171), and so on like *saṃā* (No 172)

इदमो मः । ७ । २ । १०८ ।

सौ । त्यदाद्यत्वापवाद ।

No 298 —When *su* follows, let *m* be the substitute of the pronoun *idam* this' This direction, to substitute *m* for *m* d-b is the substitution of *a* by No 213

इदोऽय् पुंसि । ७ । २ । १११ ।

इदम इदोऽय् सौ पुंसि । अयम् । त्यदाद्यत्वे ।

No 299 —When *su* follows IN THE MASCULINE, *a* is the substitute OF the ID of the pronoun *idam* (No 198) Thus 1st s *ayam* In the other cases *a* is substituted for the dual by No 213

अतो गुणे । ६ । १ । ९७ ।

अपदान्तादतो गुणे पररूपमेकादेशः ।

No 300 —If GUNA come AFTER short a lot final in a *pada*, the single substitute for both is the form of the subsequent

Thus when *a* (No 213) is substituted for the *m* or *idam*, we have *ida + a = ida*

इदञ्च । ७ । २ । १०६ ।

इदमो दस्य म स्याद्विभक्ता । इमौ । इमे । त्यदादेः सम्बोधन नास्तीत्युत्सर्गः ।

No 301 —AND let *m* be the substitute OF the D of *idam*, when a case-affix follows Thus 1st d *imau* (No 213), 1st p *ime* (No 171)

It is a peculiarity of the pronouns *tyad* &c that they are not used in the vocative

अनाप्यकः । ७ । २ । ११२ ।

अक्रकारस्येदम इदोऽनापि दिभक्तौ । आबिति प्रत्याहार । अनेन ।

No 302—The substitute for the *u* of WHAT *idam* IS WITHOUT K (No 1321) IS *an*, WHEN one of the case-affixes termed *ĀP* FOLLOWS. This *ap* is a *pratyāhāra* formed of the *ā* of the 3rd case sing and the *p* of the 7th pl and denoting these and the intermediate cases—(Compare No 153). Thus we have 3rd s *anena*

हलि लोपः । ७ । २ । ११३ ।

अक्रकारस्येदम इदो लोप आपि हलादौ । नानर्थकोऽलोऽन्त्यविधिरन-
भ्यासविकारे ।

No 303—WHEN *ap* (No 302) that begins with a CONSONANT FOLLOWS, there is ELISION of the *u* of the *idam* which is without *h* (No 1321). According to No 27, the elision should be only of the final, and not of the whole *u*—but we are told that No 27 does not apply to what (like *u*) has no meaning, except in the case of changes connected with the reduplication of verbs (No 427). Thus, there remains of the word only *a*

आद्यन्तवदेकस्मिन् । १ । १ । २१ ।

एकस्मिन् क्रियमाण कार्यमाद्यगविवान्त इव स्यात् । सुपि चेति दीर्घ ।
आभ्याम् ।

No 304—Let an operation be performed ON A SINGLE letter AS UPON AN INITIAL OR UPON A FINAL

For Example,—by No 160, it is directed that a final *a* is to be lengthened before a case-affix beginning with *yan*—but a caviller might object that the solitary *a* obtained from No 303 is *initial*, and cannot therefore be *final*. The present rule therefore declares that *a* is to be regarded as either the one or the other as the case may require. Hence we have 3rd du (*a*+*bhyām*=) *abhyām*

नेदमदसोरकोः । ७ । १ । ११ ।

अक्रकारयोरिदमदसोर्भिस एस् न । एभिः । अस्मै । एभ्यः । अस्पात् ।
अस्य । अनयो. २ । एषाम् । अस्मिन् । एषु ।

No 305—*dis* (No 161) IS NOT substituted for *bhis* AFTER the

pronouns IDAM OR ADAS WITHOUT K (No 1321) Hence 3rd p *ebhuk* (No 164), 4th s *asmar* (Nos 303 and 172), 4th p *cbhyah*, 5th s *asmāt* (No 173), 6th s *asya* (No 159), 6th and 7th du *anayoh* (Nos 302 and 166), 6th p *esham* (No 174), 7th s *asman* (No 173), 7th p *eshu* (No 169)

द्वितीयादौस्त्वेनः । २ । ४ । ३४ ।

इदमेतदोरन्वादेशे । किञ्चित् कार्यं विधातुमुपात्तस्य कार्यान्तरं विधातुं पुनरुपादानमन्वादेशः । यथा अनेन व्याकरणमधीतमेन हृन्देऽध्यापयेति । अनयोः पवित्रं कुलमेनयोः प्रभूतं स्वमिति । एनम् । एनौ । एनान् । एनेन । एनयोः २ । राजा ।

No 306 —WHEN an *affix* of the 2nd CASE, OR TA OR OS FOLLOWS, let ENA be the substitute of *ulam* and *ctad*, in the case of its re-employment (*anvādesa*) in the subsequent members of a sentence in which the pronoun has already been used. By “re-employment” (*anvādesa*) is meant the employment again of what has been employed to direct some operation, to direct another operation. As, for example, “the grammar has been studied by him (*anena*), now set him (*enam*) to read the *Vedas*” Or again “Of these two (*anayoh*) the family is illustrious—and then (*enayoh*) wealth is great” The cases in this form are 2nd s *enam*, 2nd *enau*, 2nd p *enān*, 3rd s *enena*, 6th and 7th du *enayoh*

We now come to the declension of *rājan*, which makes 1st s *raja* ‘ a king ’ (Nos 197, 199, and 200)

न ङिसम्बुद्धोः । ८ । २ । ८ ।

नस्य लोपो न डैः सम्बुद्धौ च । हे राजन् ।

No 507 —There is NOT elision of *n*, WHEN *ŃI* or SAMBUDDHI (No 151), FOLLOWS. Thus *he rajan* “oh king”

डावुत्तरपदे प्रतिषेधः । ब्रह्मनिष्ठः । राजानौ । राजानः । राजन् ।

No 308 —According to *Kātyāyana* there is ‘ a PROHIBITION of No 307, WHEN there is *ŃI* AND A SUBSEQUENT TERM forming a compound” Thus *brahman + nishtha = brahmanishthal*. “abiding in *Brahman*” In the 1st and 2nd d *rajanau*, 1st p *rājānah*, 2nd p *rajñah* (Nos 185, 273, and 76)

नलोपः सुप्स्वरसंज्ञातुग्विधिषु कृति । ८ । २ । २ ।
सुब्बिधौ स्वरविधौ सज्ञाविधौ कृति तुग्विधौ नलोपोऽसिद्धो नान्यत्र ।

राजाश्च इत्यादावित्यसिद्धत्वादान्वयेत्वमैस्त्व च न । राजभ्याम् । यज्वा ।
यज्वानौ । यज्वान ।

No 309 —THE ELISION OF N (No 200) shall be as if it had not taken effect (No 39) IN SO FAR AS regards PLIES directing the application OF CASE-AFFIXES, OR relating TO ACCENTUATION OR the attribution of NAMES (as in No 324) OF the augment TUK WHEN THERE IS A APIL-AFFIX (Nos 516 and 8827), but the elision shall not be so regarded elsewhere. Hence the actuality of the elision is recognised in such instances as *raja+asnu=ráyasnu* 'the king's horse,' where the rule that precedes itself (in this instance No 55) is not one of those just enumerated. On the other hand, from the elision's not being regarded as having taken effect, there is neither prolongation of the vowel (No 160) nor the change of *a* to *e* (No 164) nor the substitution of *a* s for *blis* (No 161). Hence 3rd d *rajabhyam*.

We have next to decline *yajvan* 'a sacrificer,' which makes 1st s *yajvā*, 1st d *yajvānan* 1st p *yajvanah*

न संयोगाद्धमन्तात् । ई । ४ । १३७ ।

वमान्तसंयोगादनोऽकारस्य लोपो न । यज्वन । यज्वना । यज्वभ्याम् ।
ब्रह्मण । ब्रह्मणा ।

No 310 —There is NOT elision of the *a* of *an* (No 273,) when it comes AFTER a CONJUNCT CONSONANT ENDING IN V OR M. Thus 2nd p *yajvanah*, 3rd s *yajvāna*, 3rd d *yajvānbhyam*. In the same way from *brahman* 'Brahma,' we have 2nd p *brahmanah*, 3rd s *brahmana*

इन्हन्पृषार्यम्णां सौ । ई । ४ । १२ ।

एषा शावेवोपधया दीर्घा नान्यत्र । इति निषेधे प्राप्ते ।

No 311 —The penult letter is lengthened (No 197) of the affix IN (indicating a possessor), HAN 'to strike,' PUSHAN 'the sun,' AND ARYAMAN 'the sun,' only WHEN SI FOLLOWS (No 262 and 263). A prohibition thus presenting itself (to lengthening of the penult vowel in the 1st s of the word *vitrahnu* 'India—the destroyer of the demon *Vitra*,' we look forward)

सौ च । ई । ४ । १३ ।

इन्द्रादीनामुपधया दीर्घाऽरम्बुदौ सौ । वृत्रहा । हे वृत्रहन् ।

No 312 —AND WHEN SU FOLLOWS, not in the sense of the vocative singular, the long vowel is the substitute of the penult of *in* &c (No 311) Thus 1st s *vitraka*, voc s *h vitrahan*

सकाजुत्तरपदे गाः । ८ । ४ । १२ ।

सकाजुत्तरपद यस्य तस्मिन् समासे पूर्वपदस्यद्विभिन्नात् परस्य प्रातिपदिकान्तनुम्बिभक्तिस्थस्य नस्य गा । वृत्रहणा ।

No 313 —IN A COMPOUND THE LAPILR TER I OF WHICH CONTAINS BUT ONE VOWEL, let there be a cerebral N in the room of the dental n that follows anything which standing in the prior term is qualified to cause (No 292) the change, provided the dental n bc at the end of a *pdtipadika*, or be the segment *nu* (No 264) or occur in *vibhakte* (No 150) Thus 2nd d *vitrakhanau* (tho. gl. the n is not in the same *pada* with the *v*)

हो हन्तेर्जिर्गन्नेषु । ७ । ३ । ५४ ।

जिति णिति प्रत्यये नकारे च परे हन्तेर्हकारस्य कुत्वम् । वृत्रघ्न । इत्यादि । एव शार्ङ्गिन् यशस्विचर्यमन् पूष्ण ।

No 314 —IF AN AFFIX WITH AN INDICATORY N OR N FOLLOW, or if N follow, *hv* (i e one of the gutturals *h v kha ga gha na*) is the substitute OF the H OR the word HAN "to kill" Thus (No 273) in the 2nd p *vitraghna*, &c

In the same way we declined *svāngin* "India," *yasa-vin* "anons *ayaman* "the sun," and *pūshon* "the sun."

मघवा बहुलम् । ६ । ४ । १२८ ।

मघवन्शब्दस्य वा वृ इत्यन्तादेश । च इत् ।

No 315 —Of the word *MAGHAVAN* "India," *tv* is OPTIONALLY the substitute In *tv* the *tv* is indicatory

उगिदचां सर्वनामस्थानेऽधातोः । ७ । १ । ७० ।

अधातोर्गुणितो नलोपिनोऽश्वतेश्च नुम् स्यात् सर्वनामस्थाने । मघवान् । मघवन्तौ । मघवन्त । हे मघवन् । मघवद्भ्याम् । वृखाभावे । मघवा । सुटि राजवत् ।

No 316 —Let *nu* be the segment OF THAT WHICH NOT BEING A VERBAL FOOT, HAS AN INDICATORY UK and of the verbal root *anhu*

1 g) with its 1 elided WHEN A SARVĀNAMASTHĀNA (No 183) FOLLOWS Thus 1 s *magl mán* (Nos 199, 26, and 197), 1 d *magharan-* (No 205), 1 p *magharantch*, voc s *he magharan*, 3 d *magl arant-* *lyam* If *tr* is not substituted (No 315) we have 1 s *maghará*, and with the five first affixes (*sut*), the word is declined like the word *ájan*

श्वयुवमघोनामतद्धिते । ६ । ४ । १३३ ।

अन्नन्ताना भानामेषामतद्धिते सप्रसारणम् । मघोनः । मघवभ्याम् । एव श्वन् युवन् ।

No 317—Instead of SWAN ‘a dog,’ YUVAN ‘a young man,’ AND MACHAVAN ‘India,’ WHEN they are called *blu* (No 185) and when a PADDHITA affix (No 1067) DOES NOT FOLLOW, there is the *samprasāpana* (No 281) Hence 5 s *maghona* (No 283), 3 d *magharabhyam* So far in like manner *swan* and *yuvan* are declined

न संप्रसारणे संप्रसारणम् । ६ । १ । ३७ ।

यून । यूना । युवभ्यामित्यादि । अर्वा । हे अर्वन् ।

No 318—Let there NOT be a SANPRASĀPANA, WHEN a SANPRASĀRANA FOLLOWS Hence in 2 p *yūnah*, where the *r* of *yuvan* is replaced by the *samprasāpana*, the preceding *y* is not to be changed to *a* vowel

So again 3 s *yūná* In the 3 d *yuvabhyám*, and so on

The word *arvan* ‘a horse’ makes 1 s *arvu*, voc s *he arvan*

अर्वणस्त्रसावनजः । ६ । ४ । १२७ ।

नजा रहितस्यार्विचन्तस्याङ्गस्य वृ इत्यन्तःदेशो न तु सौ । अर्वन्तौ । अर्वन्त । अर्वद्भ्यामित्यादि ।

No 319—This is the substitute OF the final of an inflective base ending in *arvan* WITHOUT the privative prefix *man*, but NOT WHEN it FOLLOWS Thus 1 d *arvanta* (No 316) 1 p *arvanta*, 3 d *arvabhyám*, and so on

पथिमथ्यूभुक्षामात् । ७ । १ । ८५ ।

सौ ।

No 320—OF the words PATHIN ‘a traveler,’ MATHIN ‘a churner’ AND RIBHUKSHIN ‘India,’ long *á* is the substitute, when *su* follows [In the *sūtra* the finals of these three words do not appear by reason of No 200]

इतोऽत् सर्वनामस्थाने । ७ । १ । ८६ ।

पथ्यादेः ।

No 321 —Instead OF the short I of *pathi*, &c (No 320) there is short A, WHEN A SARVANAAMASTHANA (No 183) FOLLOWS

थो न्यः । ७ । १ । ८७ ।

पथिमथोस्यस्य न्यादेश सर्वनामस्थाने । पन्याः । पन्यानौ । पन्यान ।

No 322 —NIH is the substitute OF the IH of the words *pathi*, and *mathi*, when a *sarvanamasthanam* follows Thus 1 c *panthah* (No 321), 1 d *panthanau*, 1 p *panthānuh*

भस्य टेल्लोपः । ७ । १ । ८८ ।

भस्य पथ्यादेटिल्लोपः । पथः । पथा । पथिभ्याम् । एव मथिन् च्भु-
त्तिन् ।

No 323 —There is ELISION OF the TI (No 52) of *pathi*, &c (No 320), WHEN the word is a BHA (No 183) Hence 2 p *pathah*, 3 s *patha*, 3 d *pathabhyām* In the same way *mathi* and *mbhukshu* (No 320) are declined

षान्ता षट् । १ । १ । २४ ।

षान्ता नान्ता च सख्या षट्सज्ञा स्यात् । पञ्चतशब्दो नित्य बहुवच-
नान्त । पञ्च । पञ्च । पञ्चभिः । पञ्चभ्यः । २ । नुट् ।

No 324 —Let a numeral, ENDING IN SH OR N be called SHAF The word *panchan* "five," is always plural —1 p *pancha*, 2 p *pancha*, 3 p *panchabhyah*, 4 and 5 p *panchabhyah* In the 6th p the augment *nut* (No 291) .

नोपधायाः । ६ । ४ । ७ ।

नान्तस्यापधाया दीर्घा नामि । पञ्चानाम् । पञ्चसु ।

No 325 —When *nām* follows, the long vowel is the substitute of THE PENULT LETTER OF that which ends in N Thus 6 p *panchānam* 7 p *panchasu*

अष्टन आ विभक्तौ । ७ । २ । ८४ ।

हलादौ वा स्यात् ।

No 326 —WHEN A CASE-AFFIX beginning with a consonant

FOLLOWS let a be optionally the substitute OF the word ASHTAN eight

अष्टाभ्य औष् । ७ । १ । २१ ।

कृताकारादपुने जश्शसेरौष् । अष्टभ्य इति वक्तव्ये कृता चनिर्देशो जश्श-
सोर्विषय अन्व ज्ञापयति । जटौ २ । अष्टाभ्य २ । अष्टानाम् । अष्टासु ।
आत्वाभावे । अष्ट पञ्चवत् ।

No 327 — *au* is substituted for *jus* and *sas* coming AFTER the word ASHTAN, when (in accordance with the option allowed by No 326) it has taken *a* as its final

As (it might have been expected that) *ashtabhyaḥ* (with a short *a*, *vas* to be pronounced (in the *sūtra*), the exhibition of the word with the long *á* (*ashtabhyaḥ*) informs us that the substitution of long *a* (No 326) takes place in the case of *jus* and *sas* (although these affixes do not begin with consonants)

Thus 1 and 2 p *aḥtau*, 4 and 5 p *ashtabhyaḥ*, 6 p *ashtānām* 7 p *aḥtasu* On the alternative of the change to *a* (No 321) not being made, *ashtan* is declined like *pañcan* (No 319)

ऋत्विग्दधृक्त्सग्दिगुष्णिगञ्जुयुजिक्रुञ्चां च । ३ ।

२ । ५६ ।

एभ्य क्विञ्ज्वे मुष्यपपडे युजिक्रुञ्चो. केवलयो क्रुञ्चेर्नेलोपाभावश्च
निपात्यते । क्नावितौ ।

No 228 — AFTER RITVIK ‘a domestic chaplain,’ DADHRIK ‘impudent,’ SRĪK ‘a gulf,’ DIK ‘a direction,’ UḤNIK ‘a quation,’ ANCHU ‘to worship,’ YUJIK ‘to join,’ AND KRUNCH ‘to approach’ there shall be the affix *hwin*

This affix comes after *ahw* only when a word ending with a case affix precedes it in composition. It comes after *yujin* and *krun* ^६ *cha* when these are uncombined. The non-elision of the *n* (by 363) of *kruncha* is an irregularity

The letters *h* and *n* are indicatory in the affix *hwin*

कृदतिङ् । ३ । १ । ६३ ।

अत्र धात्वधिकारे तिङ्भिच प्रत्ययः कृत्सञ्ज्ञं स्यात् ।

No 329 — In this portion of the *sūtras* in which there is a refer-

ence (No 138) to verbal roots, let any affix EXCEPT TIS (No 407 be called KRIF

वेरपृक्तस्य । ६ । १ । ३७ ।

लोपः ।

No 330—OF VI when REDUCED TO A SINGLE LETTER (Nos 198 and 36) there is elision

क्विन्प्रत्ययस्य कुः । ८ । २ । ६२ ।

क्विन् प्रत्ययो यस्मात् तस्य कवर्गाऽन्तःदेशः पदान्ते । इ यस्यासिद्धत्वाच्चा-
कुरिति कुत्वम् । ऋत्विञ् । ऋत्विञ् । ऋत्विजौ । ऋत्विभ्याम् ।

No 331—At the end of a *paṭā*, a letter of the GUTURAL class is the substitute for the final *o* that after which THE AFFIX *KVIN* comes

As the *sutra* is non-existent in the sight of No 333, the *y* of *ntuṅ* is (by No 333, though the *Siddhanta Kaumudi* traces the change through Nos 334 and 32, back to No 331) changed to a guttural, and we have 1 s *ntuṅ* or *ntuṅh*, 1 d *ntuṅam* 3 d *ntuṅbhyaṃ*

युजेरसमासे । ७ । १ । ७१ ।

युजे सर्वनामस्याने तुम् स्यादममासे । सुनेप । सयोगान्तलोप । कुत्वेन
नस्य ड । युङ् । युजौ । युज्ज । युज्भ्याम् ।

No 332—When a *sanāntamasāhāna* (No 183) follows, let *nam* be the augment OF YUJ NOI IN A COMPOUND. In the 1 s when we have *yuj + su*, the *su* is elided by No 199, then the *y* is elided by No 6, and then the dental *n* is changed to the guttural *ṅ* by No 331 giving *yuj* “who joins,” 1st d *yujau*, 1st p *yujah* 3rd d *yujbhyaṃ* (No 333)

चोः कुः । ८ । २ । ३० ।

चवर्गस्य कवर्गः स्यात्कलि पदान्ते च । सुयुक् । सुयुजौ । सुयुभ्याम् ।
खन् । खञ्जौ । खञ्भ्याम् ।

No 333—When *jal* follows, or at the end of a *padā* instead OF THE PALATAL class of letters, let there be A GUTURAL

Thus in the compound formed of *su* “well” and *yuj* to join we have 1st s *sujuh* ‘who applies himself well,’ 1st d *sujuṅam*, 3rd d *sujuhbyam*

The word *lhan* "who humps" (from the root *khaj* No 497) makes 1st l *lhanjan*, 3rd d *khanbhyam*

ब्रश्चभ्रस्जसृजमृजयजराजभ्राजच्छशां षः । ८ । २ ।

३६ ।

भलि पदान्ते च । जश्त्वचत्वं । राट् । राङ् । राजौ । राज । राज्ञाम् ।
सत्र विभ्राट् द्वेष्ट विश्वसृट् ।

No 354—When *jal* follows, or at the end of a *pada*, let SH be the substitute OF VRASCHA "to cut," BHPASJA "to fix," SPIJA "to create" MPITA "to rub," YAJA "to worship," PAJA "to shine," BHRAJA "to shine" AND of what ends in the letter CHH OF S

Then by Nos 82 and 165, we have 1st s *rat* or *rat* ' a ruler,' 1st d *rajant*, 1st p *rajat* 3rd d *radbhyam* In the same way *vibhrat* ' who shines much,' *devet* "a worshipper of the gods," and *visvasat* the creator of the universe

पौ व्रजे च पदान्ते ॥ परबुपपदे व्रजे. क्विप् स्याद्वीर्घश्च पदान्ते षत्व-
मपि । परिव्राट् । परिव्रजौ ।

No 335—"WHEN PARI (No 48) is the first member in the compound, the suffix *kvip* shall come AFTER VRAJ, the vowel shall be lengthened, and SH shall be substituted AT THE END OF A PADA' Thus 1st s *parirat* ' wandering mendicant,' 1st d *parirajant*

विश्वस्य वसुराटोः । ६ । ३ । १२८ ।

दीर्घ । विश्वाराट् । विश्व.राङ् । विश्वराजौ । विश्वाराङ्गाम् ।

No 336—OF VISVA WHEN VAST "wealth OR RAT (No 334) FOLLOWS, the vowel is lengthened Thus 1st s *visvasat* or *visvasat* "universal ruler" In the 1st d the vowel is not lengthened, because the word is not in the form of *rat*—thus *visvarajant* In the 3rd d *visvaradbhyam*

स्कोः संयोगाद्योरन्ते च । ८ । २ । २६ ।

पदान्ते भलि च य संयोगस्तदाद्योः स्कोर्लोप । भृट् । सस्य श्चुत्वेन
श । भला जश् भशीति शस्य जः । भृज्जौ । भृङ्गाम् । त्यदाद्यत्व पररूपत्वम् ।

No 337—AT THE END OF a *pada* or when *jal* follows, there is elision OF S OR A GUTTURAL, INITIAL IN A COMPOUND CONSONANT

This *bhrasj* (by a special rule) is changed to *bhrasj* which by the present rule becomes *bhrasj*, it then becomes *bhrasr* by No 334, *bhras* by No 32, and optionally *bhrat* by No 165. In the 1st d as the word is not at the end of a *pada*, the *s* does not drop, but it changes to *r* palatal by No 76. Then, by No 25, the *s* becomes *j*, giving *bhrasj*. In the 3rd d *bhradbhyam*.

Now as regards the pronouns *tyaū*, &c, there is the substitution of *a* (No 213), and the substitution of the form of the subsequent (No 300)

तद्देः स सावनन्त्ययोः । ७ । २ । १०ई ।

त्यदादीना तदयोरनन्त्ययो स. स्यात् सौ । स्य । त्वा । त्ये । स ।
तौ । ते । य । यौ । ये । एष । एतौ । एते ।

No 338—WHEN *SU* FOLLOWS, let *s* be substituted in the room OF THE 1 OR D NO1 BEING FINAL, of *tyaū*, &c

Thus *tyaū* 'that' makes in the 1st s *syah* (No 213) — 1st d *tyau*, 1st p *tye* (No 71. *Taū* 'that' makes 1st s *saū*, 1st d *tau* 1st p *te*. The relative *yad* does not change its *d*, because it is final. It makes 1st s *yah*, 1st d *yau* 1st p *ye* — *etau* 'this' makes 1st s *eshuh* (Nos 338 and 169), 1st d *tau*, 1st p *te*

डे प्रथमयोरन् । ७ । १ । २८ ।

युष्मदस्मद्भ्या परस्य डे इत्येतस्य प्रथमाद्वितीययोश्चमादेश ।

No 339—*AM* is the substitute OF *SI* (≠ *s*) AND OF THE AFFIXES OF THE FIRST AND SECOND CASES coming after the pronouns *yushmad* "thou," and *asmad* "I"

त्वाहौ सौ । ७ । २ । ६४ ।

अनयोर्मपर्यन्तस्य त्वाहावादेशौ स्त ।

No 340—*TVA* AND *AH* are the substitutes of the portion as far as the *m* of these two (*yushmad* and *asmad*) WHEN *SU* FOLLOWS. That is to say, *tau* is substituted for *yushm*, and *ah* for *asm*

शेषे लोपः । ७ । २ । ६० ।

एतयोः लोपः । त्वम् । अहम् ।

No 341—IN THE REMAINING cases (i.e. where *a* is not substituted as by No 343, nor *y* as by No 348) there is ELISION of the last vowel and what follows it (No 52) of these two *yushmad* and *asmad*. Thus

the *ai* of *yushmat* being elided and *tu* substituted for the other portion by No 340, and *am* substituted for *u* by No 339, we have 1st *tuam* 'thou' (No 300) In like manner *aham* 'I

युवावौ द्विवचने । ७ । २ । ९२ ।

द्वयोः क्तावनयोर्मपर्यन्तस्य युवावौ स्तो विभक्तौ ।

No 342—When a case-affix follows IN THE DUAL *YUVA* AND *AVA* are the substitutes of these two (*yushmat* and *asmad*) as far as the *m*

प्रथमायाश्च द्विवचने भाषायाम् । ७ । २ । ९८ ।

त्रौड्येतये, रत्त्व लोके । युवाम् । आवाम् ।

No 343—AND there is the substitution of long *ā* IN THE FIRST CASE DUAL of these two IN SPECTRAL LANGUAGE (but not in the *Vedas*) Thus 1st *d yuvām* and *avām* [The 2nd *d* being the same as the 1st the author employs *am* which (see No 240) denotes both. But, according to *Panini's* view, the 2nd *d* would be formed by No 346]

यूयवयौ जसि । ७ । २ । ९३ ।

अनयोर्मपर्यन्तस्य । यूयम् । वयम् ।

No 344—WHEN AS FOLLOWS, *YUVA* AND *VAVA* are substituted for these two (*yushmat* and *asmad*) as far as the *m*. Thus 1st *yuyam* (Nos 339, 341 and 300) and *vayam*

त्वमावेकवचने । ७ । २ । ९७ ।

एकस्योः क्तावनयोर्मपर्यन्तस्य त्वमौ स्तो विभक्तौ ।

No 345—When a case-affix follows IN THE SINGULAR *TVA* AND *MA* are the substitutes of these two (*yushmat* and *asmad*) as far as the

द्वितीयायां च । ७ । २ । ९७ ।

अनयोरात् स्यात् त्वात् । माम् ।

No 346—AND IN THE SECOND CASE the substitute of these two (*yushmat* and *asmad*) shall be long *ā*. Thus 2nd *ā tuam* and *amam*

शसो न । ७ । १ । २६ ।

आभ्या शसो न स्यादभोऽपत्राद । आदे परस्य । सयोगान्तलोप । युष्मान् । अस्मान् ।

No 347—The letter *N* is the substitute OF *SAS* coming after these two (*yushmad* and *asmad*)

This dcbars No 339 Thus, as the change is ducc'ed by a term in the 5th case (No 87), and the substitute takes the place (by No 88) of the first letter only of what follows the term in the 5th case the word would end in *ns*, but the *s* is elided by No 26, and then the substitution of long *a* being obtained from No 346 we have 2nd p *yushman* and *asman*

योऽचि । ७ । २ । ८६ ।

अनयोर्यकारादेशः स्यादनादेशेऽजाद्यौ परत । त्वथा । मया ।

No 348—Let the letter *i* be the substitute of these two (*yushmad* and *asmad*), WHEN an affix beginning with a VOWEL, and not having a substitute FOLLOWS

Thus 3rd s *twaya mayā*

युष्मदस्मदोरनादेशे । ७ । २ । ८६ ।

अनयोरात् स्यादनादेशे हलादौ । युवाऽयाम् । आवाऽयाम् । युष्माभि । अस्माभि ।

No 349—Let long *a* be the substitute OF these two, YUSHMAD AND ASMAD, WHEN AN AFFIX FOLLOWS, beginning with a consonant and NOT HAVING A SUBSTITUTE Thus 3rd d *yurabhyam* (No 342) and *cabhyām*, 3rd p *yushmabhi* and *asmābhi*

तुभ्यमह्यौ ङयि । ७ । २ । ८५ ।

अनयोर्मपर्यन्तस्य । टिलेष । तुभ्यम् । मह्यम् ।

No 350—TUBEYA AND MAHYA are the substitutes of these two (*yushmad* and *asmad*) as far as the *m* WHEN AN FOLLOWS The list of the vowels with what follows it is elided by No 341, and then by No 339, we get 4th s *tubhyam* and *mahyam*

भ्यसोऽभ्यम् । ७ । १ । ३० ।

आभ्या परस्य । युष्मभ्यम् । अस्मभ्यम् ।

No 351—ABHYAM is the substitute OF BHYAS coming after these two (*yushmad* and *asmad*) Thus 4th p *yushmabhyam* and *asmābhyam* [The affix being a substitute the long *a* of No 349 does not appear here]

एकवचनस्य च । ७ । १ । ३२ ।

आभ्या इसेरत् । त्वत् । मत् ।

No 352 —AND also of *hasi*, the affix OF THE SINGULAR in the fifth case, coming after these two (*yushmad* and *asmad*), the substitute is *at* Thus 5th s *twat* and *mat* (Nos 345 and 300)

पञ्चम्या अत् । ७ । १ । ३१ ।

आभ्या पञ्चम्या भ्यसोऽत् स्यात् । युष्मत् । अस्मत् ।

No 353 —Let *at* be the substitute of *bhya*s OF THE FIFTH CASE when it comes after these two (*yushmad* and *asmad*) Thus 5th p *yushmat* and *asmat* (No 341)

तवममौ डसि । ७ । २ । ६६ ।

अनयोर्मपर्यन्तस्य ।

No 354 —WHEN *has* FOLLOWS, *tava* AND *mama* are the substitutes of these two (*yushmad* and *asmad*) as far as the *m*

युष्मदस्मद्भ्यां डसोऽश् । ७ । १ । २७ ।

तव । मम । युवयो । आवयो ।

No 355 —AFTER *yushmad* AND *asmad*, *as* is the substitute of *has* Thus 6th s *tava* and *mama* (No 354) 5th d *yuvayoh* and *avayoh* (Nos 342 and 348)

साम आकम् । ७ । १ । ३३ ।

आभ्या साम आकम् । युष्माकम् । अस्माकम् । त्वयि । मयि । युवयो । आवयो । युष्मासु । अस्मासु ।

No 356 —*akam* is the substitute OF *sam* (the affix of the 6th p of most pronominals, see No 174) coming after these two (*yushmad* and *asmad*) Thus 6th p *yushmakam* and *asmakam*, 7 s *twayi* and *mayi* (No 345), 7th d *yuvayoh* and *avayoh*, 7th p *yushmasu* and *asmasu* (No 349)

युष्मदस्मदोः षष्ठीचतुर्थीद्वितीयास्ययोर्वानावी । ८ । १ । २० ।

पदात् पर्योरपादादौ स्थितयो, षष्ठाद्विशिष्टयोर्वानावित्यादेशौ स्तः ।

No 357 —VĀM AND NAU are the substitutes of YUSHMAD AND ASMAD ATTENDED BY THE AFFIXES OF THE SIXTH, FOURTH, OR SECOND CASE provided they stand after a *pada*, and not at the beginning of a hemistich [This form is restricted to the dual by the three rules following]

बहुवचनस्य वक्षसौ । ८ । १ । २१ ।

उक्तविधयोरनयोः षष्ठादिबहुवचनान्तयोर्वक्षसौ स्त ।

No 358 —VAS AND NAS are the substitutes of those two falling under the descriptions above given (in No 357) when in the 6th case, &c, OF THE PLURAL

तेमयावेकवचनस्य । ८ । १ । २२ ।

उक्तविधयोरनयोः षष्ठीचतुर्थ्यैकवचनान्तयोस्ते मे एतौ स्त ।

No 359 —TE AND ME are the substitutes of those two falling under the descriptions above given (in No 357) in the 6th and 4th cases OF THE SINGULAR

त्वामौ द्वितीयायाः । ८ । १ । २३ ।

द्वितीयैकवचनान्तयोस्त्वा मा इत्यादेशौ स्तः ।

श्रीशस्त्वावतु मापीह दत्तात् ते मेऽपि शर्म स ।

स्वामी ते मेऽपि स हरिः पातु वामपि नौ विभु ॥

सुख वा नौ ददात्वौशः पतिर्वामपि नौ हरि ।

सोऽव्यादो नः शिव वो नो दद्यात् सेव्योऽत्र व स न ॥

No 360 —TWĀ AND MA are the substitutes OF these (*yushmad* and *asmad*) in THE SECOND CASE singular Examples,— May the Lord preserve thee (*tua*) and me (*mā*) also here—may he give to thee (*te*), and to me (*me*) also, felicity ' That *Harī* is thy (*te*) lord and mine (*me*) also May the Omnipresent preserve you two (*vām*) and also us two (*nau*) May God give felicity to you two (*vām*) and to us two (*nau*) *Harī* is the lord of you two (*vām*) and also of us two (*nau*) May he preserve you (*vah*) and us (*nah*) may he give prosperity to you (*vah*) and to us (*nah*) He is the object of worship here of you (*vah*) and of us (*nah*)”

एकवाक्ये युष्मदस्मदादेशा वक्तव्या अन्वादेशे तु नित्यं स्युः । धाता ते भक्तोऽस्ति । धाता तव भक्तोऽस्ति । तस्मै ते नम इत्येव । सुपात् । सुपाद् । सुपादौ ।

No 361—"IN A SIMPLE SENTENCE THESE SUBSTITUTES (see Nos 357, &c OF YUSHMAD AND ASMAD MAY BE (optionally) USED BUT IN A SUBSEQUENT REFERENCE THEY MUST BE INVARIABLY EMPLOYED" For example—we may say 'Brahmī is Thy (*te* or *taiva*) worshipp^r, but, in the sequel "to Thee (*te*) that art such, our reverence is due," the form *te*" alone is admissible

We now come to the declension of the word *supāt* or *supād* "having handsome feet,"—1st d *supādau*

पादः पत् । ई । ४ । १३० ।

पाच्छब्दान्त यदङ्गं भ तदवयवस्य पाच्छब्दस्य पदादेश । सुपदा । सुपाद्भ्याम् । अग्निम् । अग्निमथौ । अग्निमयम् ।

No 362—*PI* is the substitute OF the word *PAD* when part of an inflective base ending in the word *pād* and entitled to the name of *bhū* (No 185) Hence 2nd p *supādah*, 3rd s *supāda*, but 3rd d *supād-
bhyam*

The word *agnimath* "who kindles fire" makes 1st s *ayimath* (Nos 190, 82, and 165) 1st d *ayimathau*, 2nd s *ayimatham*

अग्निदितां हल उपधायाः कृडिति । ई । ४ । २४ ।

हलन्तानामनिदितामङ्गानामुपधाया नस्य लोप किति डिति । नुम् । सयेगान्तस्य लोप । नस्य कुञ्चन ड । प्राङ् । प्राञ्चौ । प्राञ्च ।

No 363—WHEN THAT WHICH HAS AN INDICATORY K OF A FOLLOWER, there is elision OF the *n* which is THE PRINCIPAL letter (No 190) of inflective bases ending in CONSONANTS and NOT HAVING AN INDICATORY SHORPER. For example the word *prāch* exists is formed from the root *ach* "to go" (the indicator vowel in which is not *i* but *u*) by the affix *hri* (No 328) which has indicator *h*. Thus in forming the 1 s after eliding the affix (by No 190) we have, by this rule, *prāch*. Then by No 316 *num* is directed, which, by No 265, makes *prāchn*, then there is elision of the final consonant (No 26), and finally, the *n* having been changed to a guttural by No 331, we have *prān*. In the 1 d *prāchnau*, 1 p *prāchnah*

अचः । ई । ४ । १३८ ।

लुप्तनकारस्याञ्चतेर्भस्याकारस्य लोप ।

No 364—There is elision of the letter *a* OF *ACH* (1 e of the root

anchu) or which the *n* has been elided when it is entitled to the name of *bha* (No 185)

चौ । ई । ३ । १३८ ।

लुप्ताकारनकाराञ्चतौ परे पूर्वस्थानो दीर्घ । प्राच' । प्राभ्याम् । प्रत्यङ् । प्रत्यञ्चौ । प्रतीच । प्रत्यभ्याम् । उदङ् । उदञ्चौ ।

No 365—WHEN *anchu*, having its *a* elided (by No 364) and its *n* (by No 365)—and thus reduced to *CHI i e ch*,—FOLLOWS, a long vowel is substituted for the *an* (or short vowel) that precedes. Thus in the 2 p the vowel of the prefix *pra* (No 47) being lengthened we have *prachuh*, 3 d *prāyaghyam* (Nos 184 and 331)

The word *pratyanch* "western" (in which the prefix is *prati*) in like manner (No 361) makes 1st s *pratyān* 1st d *pratyānchū*, 2nd p *prātūch* (No 365), 3rd d *pratyagbhyām*

The word *udanch* "northern" makes 1 s *udān*, 1 d *udānchū*

उद ईत् । ई । ४ । १३९ ।

उच्छब्दात् परस्य लुप्तनकाराञ्चतेर्भत्याकारस्य ईत् । उदीच । उदभ्याम् ।

No 366—LONG I is the substitute of the letter *a* of the root *anchu*, deprived of its *n* and called *bha* (No 185) when it comes AFTER the word *TR* (No 48). Thus 2 1 p *udūch*, 3rd d *udūgbhyām*

समः समि । ई । ३ । १४० ।

अप्रत्ययान्तेऽञ्चतौ । सम्यङ् । सम्यञ्चौ । समीच' । सम्यभ्याम् ।

No 367—Instead of the prefix *SAM* (No 48) there is *SAMI* when *anchu* follows not ending with a *pratyaya* (as, for example, when the affix *hūm* is elided by Nos 330, &c) Hence 1st s *samyān* 'moving equally, right,' 1st d *samyānchū*, 2nd p *samūch* (No 365), 3rd d *samyagbhyām*

सहस्य सद्भिः । ई । ३ । १४१ ।

तथा । सध्यङ् ।

No 368—Under the same circumstances (No 367), there is *SA-DHRI* instead of *SAHA*. Thus 1 s *sadhyan* "moving with"

तिरसस्तिर्यलोपे । ई । ३ । १४२ ।

अलुप्ताकारेऽञ्चतावप्रत्ययान्ते तिरसस्तिर्यादेश । तिर्यङ् । तिर्यञ्चै ।
तिरश्च । तिर्यभ्याम् ।

No 369—TIPI is the substitute OF TIPAS, WHEN *anchu*, whose *a* is NOT ELIDED (No 364) and which does not end in a visible affix (see No 367), follows Thus 1 s *triyam* “moving crookedly” 1 d *triyanchau*, 2 p *triyanchah* (the *a* of *anchu* being here elided by No 364) 3 d *triyajbhyanam*

नाञ्चैः पूजायाम् । ई । ४ । ३० ।

पूजार्थस्याञ्चतेरुपधाया नस्य लोपो न । प्राङ् । प्राञ्चै । नलोपाभावाद-
लोपो न । प्राञ्च । प्राङ्भ्याम् । प्राङ् । एव पूजार्थे प्रत्यङ्गादय । ऋङ् ।
ऋञ्चै । ऋङ्भ्याम् । पयोमुक् । पयोमुग् । पयोमुचै । पयोमुभ्याम् । उगित्वानुम् ।

No 370—There is NOT elision (see No 363) of the penultimate *n* OF the root ANCHU, WHEN IT SIGNIFIES “TO WORSHIP” Thus the word *prānch* “a worshipping” makes 1 s *prān* (Nos 199, 26, and 331), 1 d *prānchau* As the *n* is not elided, the elision of the *a* (No 364) does not take place, and we have 2 p *prānchah*, 3 d *prānchbhyanam* (Nos 26 and 331), 7 p *prānchshu* (Nos 26, 331, 104, and 169) In like manner *arc* *pratyar*, &c declined when the signification relates to “worship”

The word *krunch* “a curlew” makes in like manner, 1 s *krun*, 1 d *krunchau*, 3 d *krunchbhyanam*

The word *pryomuch* “a cloud” makes 1 s *pryomuch* or *pryomuch* (Nos 333 and 165), 1 d *pryomuchau*, 3 d *pryomuchbhyanam* (No 333)

In consequence of its being formed by an affix with an indicator *u*, the word *mahar* “great” takes *nam* by No 316

सान्तमहत्तः संयोगस्य । ई । ४ । १० ।

सान्तसंयोगस्य महत्तश्च यो नकारस्तस्योपधाया दीर्घाऽसम्बुद्धौ सर्वनाम्न
स्याने । महान् । महान्ता । महान्तः । हे महन् । महद्भ्याम् ।

No 371—When a *suranānāsthāna*, the affix implying the vocative singular excepted, follows, the long vowel becomes the substitute of that which immediately precedes the letter *n* OF A COMPOUND JOINTANT ENDING IN *u* OF THAT OF the word MAHAN Thus 1 s *mahān* (Nos 316, 371, 199, and 26) 1 d *mahāntau*, 1 p *mahāntah* voc s *he mahān*, 3 d *mahād* *iyam*

अत्रन्तस्य चाधातोः । ६ । ४ । १४ ।

अत्रन्तस्योपधाया दीर्घा धातुभिन्नासन्तस्य चासम्बुद्धौ । धीमात् । धीमन्तौ । धीमन्तः । हे धीमन् । शसादौ महद्वृत् । भातेर्द्वितुः । डित्त्वसामर्थ्या-
दभस्यापि टेर्लोपः । भवान् । भवन्तौ । शत्रन्तस्य तु भवन् ।

No 372 —The long vowel is the substitute of the penultimate letter OF what ends in ATU, AND OF WHAT, NOT BEING A VERBAL ROOT, ENDS IN AS, when the 1st singular case-affix, not with the force of the vocative, follows Thus in the case of the word *dhimat* "intelligent" formed of *dhi* 'intellect' and the affix *matup*, we find 1 s *dhimān* (Nos 316, 199, and 26), 1 d *dhimantau*, 1 p *dhimantah*, voc s *he dhiman* When *sas* (2 p) and the remaining affixes follow it is like *mahat* (No 371)

The honorific pronoun *bharat* "Your Honour," is formed of *bhā* "to shine" and the affix *daratu* From rule No 267 we learn that an affix having an indicative *d* causes the elision of *ti*, i c of the final vowel and what may follow it, in whatever is called *bhu* (No 185), and the elision of *ti* (here the final vowel of the root) takes place in order that the possession of an indicative *d* by *daratu* may not be nugatory Hence 1 s *bharan* (Nos 372, 316, 199, and 26), 2 d *bharantau* Of the word *bharat*, when it ends with the participial affix *satri* and signifies "being," the 1 s is *bharan*

उभे अभ्यस्तम् । ६ । १ । ५ ।

षाष्टद्वित्वप्रकरणे ये द्वे विहिते ते उभे समुदिते अभ्यस्तसन्ने स्त ।

No 373 —Where reduplication is treated of in the Sixth Lecture, the two which are directed BOTH taken together (not either separately) are called ABHYASTA—"a reduplicate"

नाभ्यस्ताच्छतुः । ७ । १ । ७८ ।

अभ्यस्ताच्छतुर्नुम् न । ददत् । ददतौ ।

No 374 —OF ŚATRI AFTER A REDUPLICATED TERM there shall NOT be the augment *num* (No 316) Hence *dadat*, the present participle of *dā* "to give," as it is a reduplicate, makes 1 s *dadat*, 1 d *darataru*

जक्षित्यादयः षट् । ६ । १ । ६ ।

पङ्कधातवोऽप्ये जङ्घतिश्च सप्तम एते अभ्यन्तसज्ञाः स्युः । जङ्घत् ।
जङ्घतौ । जङ्घत । एवम् । जङ्घन्त् । दरिद्रत् । शासत् । चकासत् । गुप् ।
गुप्तौ । गुप्त । गुढ्याम् ।

No 375—Let JAKSHIRI &c, 574 verbs, with *ju'shlu* itself as the
suff. be termed "icduplicate" Then being so termed brings them
under No 374, and we have 1 s *ju'shu* eating, 1 d *ju'shuc'au*, 1 p
ju'shutuk In the same way *janat* 'walking,' *daridrit* "poor," *sasat*
'ruling,' *chakasat* 'shaming'

The word *gup*, 'concealing' makes 1 s *gup* 1 d *gupan* 1 p
gupan, 3 d *gubhyam* (No 82)

त्यदादिषु दूशोऽनालोचने कञ् च । ३ । २ । ६० ।

त्यदादिषूपपदेष्वज्ञानार्थदृशे कञ् । चात् क्तिन् ।

No 376—AND KAN shall be the affix AFTER DRIS, NOT SIGNIFYING
PERCEPTION 'WHY THAD, &c (No 170) precede it in combination
By the word 'and' in the *subr* we are reminded that the affix *kan* may
be employed, and it is this latter that will be employed in the present
instance

आ सर्वनाम्नः । ६ । ३ । ६१ ।

दृग्दृग्भवतु । तादृक् । तादृशौ । तादृगः । तादृग्याम् । व्रश्चेति ष ।
जश्वत्वचत्वं । विड् । विट् । विशौ । विशः । विड्याम् ।

No 377—When the word *drig* or *dris* or the affix *ratu*, follows,
LONG A is the substitute OF A PPOUN. Thus *tad+dris* (Nos 27
and 55) becomes *tadrish* "such," and 1 s *tadrish* (Nos 199 334 81,
331, and 165), 1 d *tadrishau*, 1 d *tadrishah*, 3 d *tadrighyam* (Nos
334, &c)

In the example *vis* "who enters," the final *is* changed to *sh* by
No 334 and then, by Nos 82 and 165, we have 1 s *vid* or *vit* Again
1 d *vidau*, 1 p *visah*, 3 d *vidhyam*

नशोर्वा । ८ । २ । ६३ ।

नशे. कवर्गोऽन्तादेशो वा पदान्ते । नक् । नट् । नशौ । नशः । नश्याप् ।
नड्याम् ।

No 378—A guttural letter is OPTIONALLY the substitute OF the
final of NIS at the end of a *pada*. Thus 1 s *nah* or, alternatively, *nat*

(Nos 334, 82, and 165) 'who destroys,' 1 d *nasau*, 1 p *nasah* 3 d *nagbhyaṃ* (No 378) or *nadhyam* (Nos 334, &c)

सृशोऽनुदके क्तिन् । ३ । २ । ५८ ।

अनुदके सुप्रपपदे सृशे. क्तिन् । घृतस्यक् । घृतस्यौ । घृतस्यः । दधक् । दधौ । दधुञ्चाम् । रत्नसुट् । रत्नस्यौ । रत्नस्युञ्चाम् । पट् । पट्ठि । पट्ठ २ । पण्णात् । पट्सु । इत्वं प्रति पत्वस्यासिद्धत्वात् सस-
जुषोरिति इत्वं ।

No 379 —The affix *KVIN* shall come AFTER the root *SPR* WHEN the preceding member of the compound is an inflected word OTHER THAN *UDAKA*. Thus the word *ghritaspris* 'who touches clarified butter' makes 1 s *ghritasprisk* (Nos 199, 334, 82, and 331), 1 d *ghritasprisau*, 1 p *ghritasprisah*

The word *dadhurish* 'milk' makes 1 s *dadhurid* (Nos 199, 82, and 331), 1 d *dadhurishau*, 3 d, *dadhurishyam*

The word *ratnamush* "a stealer of gems" makes 1 s *ratnamut* (Nos 199, 82, and 165), 1 d *ratnamushau*, 3 d *ratnamudhyam*

The numeral *shash* 'six' makes 1 p *shat* (Nos 324, 208, 82 and 165), 3 p *shadbhik*, 4 and 5 p *shadbhyak*, 6 p *shannam* (Nos 82, 78, and 84), 7 p *shatsu* (Nos 82 and 90)

In the case of *pipathish* 'one who wishes to read,' the fact that this crude word ends in *sh* (caused by No 169) is disregarded by No 123 (an earlier rule in the *tripiḥ*—see No 39) which directs *ru* to be substituted—making (with the elision of *su* by No 199) *pipathu*

वैरुपधाय दीर्घ इकः । ८ । २ । ७६ ।

रेफ्रान्तयेरुपधाय इको दीर्घ पदान्ते । पिपठीः । पिपठिषौ । पिपठिर्भ्याम् ।

No 380 —THE LONG vowel is the substitute OF *IK* being the PENULTIMATE letter OF what ends in *R* OR *V*, at the end of *ru* *padu*. Thus 1 s *pipathik* (Nos 199, 123, and 110), 1 d *pipathishau*, 3 d *pipathishyam*

नुम्बिसर्जनीयशर्व्यवायेऽपि । ८ । ३ । ५८ ।

एतै प्रत्येक व्यवधानेऽपि इण्कुभ्या परस्य मूर्धन्यादेशः । ष्टुत्वेन पूर्वस्य षः । पिपठीष्णु । पिपठीषु । चिकी । चिकीर्षा । चिकीर्ष्याम् । चिकीर्षु । विद्वान् । विद्वसौ । हे विद्वन् ।

No 381—AND EVEN WHEN there is A SEPARATION caused BY *NUM*, and *VISARGA*, AND A *SIBILANT*, severally, the cerebral substitute takes the place of the dental *s* coming after *m* or *ku*

Thus, when *su* (7 p) is to be attached, then the word *papatish*, by Nos 123, 380, and 110, becomes *papathih*,—the *su* is then changed to *shv* by No 169, and finally, by the optional rule No 78, we have either *papathishshu* or *papathihshu*

The word *chikish* “who wishes to do” makes 1 s *chikih* Here the affix is first elided by No 199, then the final *sh* (regarded as *s*) is elided by No 230, this rule (according to No 39) regarding as inoperative the rule No 169, which had changed the *s* to *sh*, and finally the *i* becomes *visarga* by No 110 Then 1 d *chikishau*, 3 d *chikishyam*, 7 p *chikishu* In the 7 p the *s* is elided by No 230 but the *i* is not changed to *visarga* by No 110, that rule being debarred in this case by No 294

The word *vidvas* “wise” (formed by the affix *vasu*) makes 1 s *vidvan* (Nos 316, 371, 199, and 26), 1 d *vidvansau*, voc s *he vidvan*

वसोः संप्रसारणम् । ६ । ४ । १३१ ।

वस्तुन्तस्य भस्य संप्रसारणं स्यात् । विदुष । वसुसुस्वितिदः । विद्वद्भ्याम् ।

No 382—Let the *SANPRASAPANA* (No 281) be the substitute OF a *bha* (No 185) which ends in *VASU* Thus in the 2nd p the *v, i e w*, of *vidvas* becomes *v* (No 283), and finally (by No 169) we have *vidvash* According to No 287, the *s* final in a *pada* is changed to *d*, and we have 3rd d *vidvadbhyaṃ*

पुंसोऽसुङ् । ७ । १ । ८६ ।

सर्वनामस्थाने । पुमान् । हे पुमन् । पुमासौ । पुसः । पुम्याम् । पुसु ।
ऋदुशनेत्यङ् । उशना । उशनसौ ।

No 383—OF the word *PUNS* “a male,” *ASUṆ* is the substitute, when a *sa* *vanamasthana* (No 183) follows Thus (regarding the *anusvāra* as equal to *m*) we get *pumas* (Nos 5, 36, and 59) from which come 1 s *puman* (Nos 316 and 371), voc s *he puman*, 1 d *pumansau* Again 2 p *punsah*, 3 d *pumbhyaṃ* (No 26), 7 p *punsu*

The word *usanas* “the regent of the planet Venus,” by No 226, substitutes *anas*, when *su* follows, not in the sense of the vocative Thus we have 1 s *usana* (Nos 197, 199, and 200), 1 d *usanasau*

अस्य सम्बुद्धौ वाऽनङ् नलोपश्च वा वाच्यः । हे उशनः । हे उशनन् ।
हे उशनः । हे उशनसौ । उशनोभ्याम् । उशनस्सु । अनेहा । अनेहसौ । हे
अनेहः । वेधाः । वेधसौ । हे वेधः । वेधोभ्याम् ।

No 384—"OF THIS word (*usana*) WHEN SU IN THE SENSE OF THE VOCATIVE FOLLOWS, it SHOULD BE STATED that ANAÑ IS OPTIONALLY the substitute, AND OPTIONALLY there is ELISION OF the N"

Thus we have either *he usana*, or *he usinan*, or *he u-anah* (Nos 199, 123, and 110), voc d *he usanasau*, 3 d *usanobhyām* (Nos 123 and 125), 7 p *usanasau*

The word *anehus* "time" makes 1 s *anehá* (Nos 226, &c), 1 d *anehasau*, voc s *he anehah*

The word *vedhas* "Brahma" makes 1 s *vedhah* (Nos 372 and 110), 1 d *vedhasau*, voc s *he vedhah*, 3 d *vedhobhyām*

अदस औ सुलोपश्च । ७ । २ । १०७ ।

अदस औत् स्यात् सौ सुलोपश्च । तदोरिति सः । असौ । त्यदाद्य-
त्वम् । पररूपत्वम् । वृद्धिः ।

No 385—AU is the substitute OF ADAS, when *su* follows, AND there is ELISION OF SU In accordance with rule No 338, the *d* is changed to *s* Thus 1 s *asau* "that" In the 1 d, by No 213, there is substitution of *a* for the final of *adas*, then, by No 300, the preceding *a* merges in the following—giving *ada*, then when the affix is attached, *vridhī* is substituted by No 41 but then the next rule interposes

अदसोऽसेर्दादु दो सः । ८ । २ । ८० ।

अदसोऽसान्तस्य दात् परस्य उदूतौ दस्य मश्च । आन्तरतम्याद्दृक्त्वस्य
उदीर्घस्य ऊः । अमू । जसः शी । गुणः ।

No 386—Short *u* and long *ū* are the substitutes of what comes AFTER the D OF ADAS NOT ENDING IN S, and in the room OF D there is M The short *u* is substituted for a short vowel, the long *ū* for a long vowel, on the principle (No 23) that, of the substitutes that offer themselves, the one employed shall be the most similar to that of which it takes the place Thus we have, instead of *aduu*, *amū* In the 1st p long *ū* is directed to be substituted for the affix by No 171 and the substitution of *guna* (which would give *ada+u=ade*) being directed, we look forward

सत ईद्वहुवचने । ८ । २ । ८१ ।

अस्मि दात् परस्यैत ईद्वस्य मो बहुर्योनो । अमी । पूर्वजातिद्विमिति
विभक्तिकार्यं प्राक् परच्चादुत्वमत्वे । अनुस् । अमू । अमून् । मुखे कृते विस-
ज्ञाया नाभाव ।

No 387 — IN THE PLURAL, LONG *i* IS THE SUBSTITUTE OF THE *e* (No 356) that follows the *d* of *udis*, and instead of the *d* there is *m*. Thus 1 p *amī*. In the 2 s in accordance with No 39, the several rules regarding the application of the case-affix first take place and then we have the substitution of *u* and *m* (by No 359). Thus 2 s *amim* (by No 356), becomes *amum*, 2 d *amī*, 2 p *amūn* (instead of *udān*).

In the 3 s *mu* having been made (by No 356) and consequently the name *ghī* (No 190) being applicable to the term, the substitute *na* offers itself from No 191. Thus we should have *amu + nā*, but here the question might occur, seeing that the *mu* was derived from a rule (No 356) in the *tripāde* (No 39), whether No 191 does not regard the *mu* as non-existent.

The following rule refers to this point

न मु ने । ८ । २ । ३ ।

नाभावे कर्तव्ये कृते च मुभावे नासिद्ध । अमुना । अमूभ्याम् । अमीभिः ।
अद्वयै । अमीभ्यः । अमुष्वात् । अमुयः । अमुयोः । अमीषाम् । अमुष्मिन् ।
अमीषु ।

इति हलन्ताः पुंलिङ्गाः ।

No 388 — WHEN the production of *NA* IS TO TAKE PLACE OR HAS TAKEN PLACE, the existence of *MU* IS NOT to be regarded AS IF IT HAD NOT BEEN EFFECTED. Thus we have 3 s *amunā*. Then 3 p *amubhyam* (for *atubhyam*, see No 356), 3 p *amubhūh* (No 357), 4 s *amushman* (Nos 172 and 169), 4 p *amubhyah*, 5 s *amushmat*, 6 s *amushya*, 6 d *amuyoh*, 6 p *amushmān* (No 174), 7 s *amushman*, 7 p *amushu*.

So much for masculines ending in consonants

FEMININE'S ENDING IN CONSONANTS

हलन्ताः स्त्रीलिङ्गाः ।

नहो धः । ८ । २ । ३४ ।

भलि पदान्ते च ।

No 389 —The letter DH is the substitute for the final OF the verb NAHA, when *juh* follows, or at the end of a *pad* t

नहिवृतिवृषिव्यधिरुचिसहितनिषु क्वौ।६।३।११६।

क्विवन्तेषु पूर्वपदस्य दीर्घ । उपानत् । उपानहौ । उपानत्सु । क्विवन्त्वात् कुत्वेन घ । उष्णिक् । उष्णिहौ । उष्णिग्भ्याम् । द्वौ । दिवौ । दिव । द्युभ्याम् । गी । गिरौ । गिर । एव पू । चतस्र । चतस्र्याम् । का । के । का । सर्वावत् ।

No 390 —WHEN the verbs NAHA “to bind” VRITA ‘to be,” VRISH “to rain,” VYADH “to pierce,” RUCH “to shine,” SHAHA “to bear, AND TAN “to stretch,” ENDING WITH KWIP, FOLLOW, a long vowel is the substitute of the *padu* which precedes in the compound

The word *upānah* ‘a slipper” (thus formed from *upa + nah + kwip*) makes 1 s *upānat* (Nos 330, 199, and 389), 1 d *upānahau*, 7 p *upānat*”

In the case of the word *ushnik* “a metre of the Vedas,” as it takes *gh* (No 331) in consequence of its ending in *kuvi* (No 328), we find 1 s *ushnik* Again 1 d *ushnikau*, 3 d *ushnigbhyam*

The word *div* “the sky” makes 1 s *dyauh* (No 289), 1 d *divau*, 1 p *divah*, 3 a *dyubhyam* (No 290)

The word *gv* “speech” makes 1 s *gih* (Nos 199, 380, and 110) 1 d *gvau*, 1 p *gvah* In the same way *pv* “a city” makes 1 s *pūh*

The word *chatur* “four” substitutes *chatusri* (No 248) in the feminine and by No 249, the letter *r* is substituted for *ri*, when a vowel follows Thus we have 1 p *chatusrah* In the 6 p *chaturānam*, the vowel is not lengthened—see No 250

The feminine of *lm* “who” is like *sarā* (No 244)—1 s *hā* (Nos 297, &c), 1 d *he*, 1 p *lah*

यः सौ । ७ । २ । ११० ।

इदमो दस्य यः । इयम् । त्यदाद्यत्वम् । पररूपत्वम् । टाप् । दश्चेति
 म । इमे । इमाः । इमाम् । अनया । हलि लोप । आभ्याम् । आभिः ।
 अस्यै । अस्या २ । अनयोः । आसाम् । अस्याम् । आसु । स्रक् । स्रजः ।
 स्रभ्याम् । त्यदाद्यत्वम् । टाप् । स्या । त्ये । त्याः । एवम् । तद् । एतद् ।
 वाक् । वाचौ । वाभ्याम् । वाचु । अप्शब्दो नित्य बहुवचनान्तः । अप्तृ-
 चिति दीर्घ । आपः ।

No 391 —Instead of the *d* of *idam* "this," there is *y*, WHEN SU
 FOLLOWS Thus 1 s *vyam* (No 295) In the other cases No 213
 directs the substitution of short *a* for the final, and the preceding
 vowel merges in this by No 300 The word being feminine, long *á*
 (*táp*) is added by No 1341, the *d* is changed to *m* by No 301, and,
 the base having thus become *ima*, we have 1 d *ime* (No 240), 1 p
imah, 2 s *imám* In the 3 d and subsequent cases the *id* is changed
 to *an* by No 302, and, in the 3 s, *e* is substituted for the final by
 No 342, giving *anaya* By No 303 there is elision of the *id*, when
 the case-affix begins with a consonant, so that we have 3 d *abhídm*,
 3 p *ábhih* In the 4 s by No 244, *asyau*, 5 and 6 s *asyah*, 6 d
anayoh (No 242), 6 p *ásam* (Nos 174 and 303), 7 s *asyam* (Nos
 335 and 219), 7 p *ásu*

The word *śray* "a garland" makes 1 s *śrak* (Nos 328, 199, 334,
 82, and 331), 1 p *śrajah*, 3 d *śrayám*

The pronoun *tyad* "that" substitutes *a* for the final (Nos 213
 and 300), and, taking the feminine termination *táp*, gives 1 s *syá*
 (No 338) 1 d *tye*, 1 p *tyáh* In the same way *tud* "that," and
stud "this"

The word *vách* "speech" makes 1 s *vák* (No 333), 1 d *váchau*,
 3 d *váybhým*, 7 p *vákshu* (No 169)

The word *ap* "water" always takes the terminations of the plu-
 ral By No 227 this word lengthens the vowel in the 1 p *ápah*

अपो भि । ७ । ४ । ४८ ।

अपस्तकारो भादौ प्रत्यये । अद्विः । अद्भ्यः । अपाम् । अप्सु । दिक् ।
 दिम् । दिशः । दिभ्याम् । त्यदादिष्विति दृशे. किन्विधानादन्यत्रापि कु-
 त्वम् । दृक् । दृग् । दृशौ । दृभ्याम् । त्विट् । त्विषौ । त्विट्भ्याम् । सस-
 जुपौरिति हत्वम् । सजूः । सजुषौ । सजूभ्याम् । आशीः । आशिषौ । आशी-

भ्याम् । असौ । उत्त्वमत्वे । अम् । अमूः । अमुया । अमूभ्याम् । अमूभिः ।
अमूष्यै । अमूभ्यः । अमूष्या २ । अमूयोः २ । अमूषाम् । अमूष्याम् । अमूषु ।

इति हलन्ताः स्त्रीलिङ्गाः ।

No 392 —The letter *t* is the substitute OF the word AP “water,”
WHEN a *pratyaya* beginning with BH FOLLOWS Thus 3 p *adbhīh*
(No 82), 4 p *adbhyah* Again 6 p *apām*, 7 p *apsu*

The word *dis* “space” makes 1 s *dīg* or *dih* (Nos 328 and
331), 1 p *disah*, 3 d *dīgbhyām*

Since it is directed (No 376) that *dis* shall take the *ṛ* *ḥ*
ḥ when attached to the pronouns *tyad*, &c, the word *dis* (thus
falling under rule No 331) elsewhere also substitutes a guttural in the
place of its final Thus 1 s *drih* or *drig* “sight,” 1 d *dīsau*, 3 d
drīgbhyām

The word *twish* “light” makes 1 s *twit* (No 82), 1 d *twīshau*
3 d *twīdbhyām*

The word *sajush* “a friend,” by No 123, substitutes *ṛ* for its final
at the end of a *pada*, which the word is when, by No 26, the *ṣ* of
the 1 s has been rejected The vowel is then lengthened by No 380
and the *ṛ* becomes *ṛsarga* by No 110, giving *sajūh*, 1 d *sajūshau*,
3 d *sajūbhyām* In the same way *āsish* (for *āsīs*) “a benediction
makes 1 s *āsīh*, 1 d *āsīshau*, 3 d *āsībhyām*

The pronoun *adas* makes 1 s *asau* (No 385) In the other cases
the substitution of *u* and *m* (by No 386) having taken place, we have
1 d *amī*, 1 p *amīh*, 3 s *amuyā*, 3 d *amībhyām*, 3 p *amībhīh*, 4 s
amūshyau (Nos 244 and 169), 4 p *amūbhyuh*, 5 and 6 s *amūshyuh*
(Nos 244 and 169), 6 and 7 d *amūyoh*, 6 p *amūshām* (No 174) 7 s
amūshyām (No 169), 7 p *amūshu*

So much for feminines ending in consonants

हलन्ता नपुंसकलिङ्गाः ।

स्वमोर्लुक् । दत्वम् । स्वनडुत् । स्वनडुही । चतुरनडुहोरित्याम् । स्वन-
डुहहि । पुनस्तदुत् । शेष पुवत् । वाः । वारी । वारि । वारा । वार्याम् ।
चत्वारि । किम् । के । कानि । इदम् । इमे । इमानि ।

NEUTERS ENDING IN CONSONANTS

No 393 —“In the case of neuters we have ELISION (*luh*) OF *ṣ*

The void *urj* "strong" makes 1 s *urj* (No 333), 1 d *úrj*, 1 p *urj*; the conjunction of the consonants being in the order of *n, r*, and *j*.

The pronoun *tad* "that" makes 1 s *tat* (Nos 270 and 165), 1 d *te*, 1 p *tane*. So *yad* "who, which," makes 1 s *yat* 1 d *ye*, 1 p *yāni* and *etad* "this" makes 1 s *etāt*, 1 d *ai*, 1 p *ctari*.

The word formed of *go* "a cow," and *āhñhu* "to worship," and signifying "a worshipper of cows," makes 1 s *gāñ* (Nos 263, 59 and 333), 1 d *gōñ* (No 50), 1 p *gāññhu* (No 264). Again there is the same form in the 2nd case. In the 3 s *yōñ*, 3 d *gāññhuñ* [N. B. This word takes a great variety of shapes, being in fact a mere grammatical fiction.]

The word *sahrit* "ordure" makes 1 s *sahrit*, 1 d *sahriti*, 1 p *sahriti* (No 204).

The participle *dadat* "giving" makes 1 s *dadet*.

वा नपुंसकस्य । ७ । १ । ७६ ।

अभ्यस्तात् परस्य वा नुम् सर्वनामस्याने । ददन्ति । ददन्ति । तुदत् ।

No 396—*NUM* shall optionally be the augment of the suffix *satri* coming after a NEUTER reduplicate, when a *saññanmas-thau* (No 263) follows. Thus 1 p *dadanti* or *dadati*.

The participle *t dat* "giving" is next declined.

आच्छीनद्योर्नुम् । ७ । १ । ८० ।

अवर्णान्तात् परो यः शनुरवयवस्त्वदन्तस्य नुम् वा शीनद्योः । तुदन्ती । तुदति । तुदन्ति । भात् । भान्ती । भाती । भान्ति । पचत् ।

No 397—*NUM* shall optionally be the augment of that which ends with a position (*a*) of the affix *satri* coming AFTER what ends in A OR Á, WHEN SI (No 259), OR A NALI (No 215) FOLLOWS.

For example, the verbal root *tād* (No 693) taking the affix *satri* becomes *tuda*, and then, with the participial affix, it becomes *tudat* (No 300), which by this rule, makes 1 d *tudanti* or *tudati*. By No 264, 1 p *tudanti*. And so *bhat* "shining" (root *bhā*), 1 d *bhanti* or *bhāti*, 1 p *bhanti*.

By the *nadi*, in this aphorism, the feminine affix *nip* (*i*) is intended.

The root *pach* takes the affix *sap* (No 419), and its participle *pachat* "cooking" falls under the next rule.

शप्शयनोर्नित्यम् । ७ । १ । ८१ ।

शप्शयनोरात् परो य. शतुरवयवस्तदन्तस्य नुम् शीनद्वोः । पचन्ती । पचन्ति । दीव्यत् । दीव्यन्ती । दीव्यन्ति । धनु । धनुषी । सान्तेति दीर्घः । नुम्बि-
सर्जनीयेति यः । धनुषि । धनुषः । धनुर्भ्याम् । एव चक्षुर्हविरादय । पयः ।
पयमी । पयासि । पयसा । पयोभ्याम् । सुपुम् । सुपुषी । सुपुमासि ।
अद । विभक्तिकार्यम् । उत्त्वमत्वे । अमू । अमूनि । शेष पुवत् ।

इति हलन्ता नपुंसकलिङ्गाः ।

No 398 — *Num* shall INVARIABLY be the augment OF that which ends with a portion of the affix *sutri* which comes after the *a* derived from *śAP* (No 419) OR *SYAN* (No 670), when *si* or a *nudr* follows

Hence *pachat* (No 397) makes 1 d *pachantī* In the 1 p *pachanti* In like manner *diryat* “sporting” (No 669) makes 1 d *diryanti*, 1 p *diryanti*

The word *dhanus* “a bow” makes 1 s *dhanuh* (Nos 270, 123, and 110), 1 d *dhanushī* (No 169) In the 1 p, as the word ends in *s* (No 371), the vowel is lengthened, and the *s* is changed to *sh* notwithstanding the intervention of *num* (No 381), giving *dhanunshī* In the 3 s *dhanusha*, 3 d *dhanurbhyan* (No 123) In the 3 s *dhanushu*, 3 d *dhanurbhyām* (No 123) In like manner *chakshuḥ* “any eye,” *havis* “clarified butter,” &c The word *payas* “water” makes 1 s *payah* (Nos 270, &c), 1 d *payasī*, 1 p *payānsī* (No 371) 3 s *payasa*, 3 d *payobhyan* (Nos 123 and 126) The word *supuns* “of which the men are good” makes 1 s *supum* (Nos 270 and 26), 1 d *supunsi*, 1 p *supunansi* (Nos 383, 316, and 371) In the neuter of the pronoun *odas* “that,” 1 s *adaḥ*, the various alterations of the case-affixes (directed in Nos 259, 262, 172, &c) first take place and then the substitution of *u* and *m* (No 386) having been made, get 1 d *amā*, 1 p *amāni* The rest is like the masculine

So much for neuters ending in consonants

अव्ययानि ।

स्वरादिनिपातमव्ययम् । १ । १ । ३७ ।

स्वर् । अन्तर् । प्रातर् । पुनर् । सनुतर् । उच्चैस् । नीचैस् । शनैस् ।

अधक् । अते । युगपत् । आरात् । पृथक् । ह्यस् । श्वस् । दिवा । रात्रौ ।
 सायम् । चिरम् । मनाक् । ईषत् । जोषम् । तूष्णीम् । बहिस् । अवस् ।
 समया । निकषा । स्वयम् । वृथा । नक्तम् । नञ् । हेतौ । इद्वा । अद्वा ।
 सामि । वत् । ब्राह्मणवत् । क्षत्रियवत् । सना । उपधा । तिरस् । सनत् ।
 सनात् । अन्तरा । अन्तरेण । ज्याक् ' कम् । शम् । सहया । विना । नाना ।
 स्वस्ति । स्वधा । अतम् । वज्रट् । द्रौण्ट् । वौषट् । अन्यत् । अस्ति । उपाशु ।
 क्षमा । विहायसा । दोषा । मृषा । मिथ्या । मुधा । पुरा । मिथो । मिथस् ।
 प्रायस् । मुहुस् । प्रबाहुकप् । प्रवाहिका । आयहलम् । अभीक्ष्णम् । साकम् ।
 सार्धम् । नमस् । हिक् । धिक् । अय । अम् । आम् । प्रतम् । प्रशान् । प्रतान् ।
 मा । माङ् । आकृतिगणोऽयम् । च । वा । ह । अह । एव । एवम् । नूनम् ।
 शश्वत् । युगपत् । भूयस् । रूपत् । सूपत् । कुवित् । नेत् । चेत् । चण् ।
 यत्र । तत्र । कच्चित् । नह । हन्त । माकि । माकीम् । नकि । ताकीम् ।
 माङ् । नञ् । यावत् । तवत् । त्वे । न्वै । द्वै । रै । औपट् । वौषट् ।
 स्वाहा । स्वधा । वषट् । ओम् । तुम् । तथाहि । खलु । किल । अथ ।
 सुष्ठु । स्म । आदह । उपसर्गविभक्तिस्वरप्रतिरूपकाश्च । अवदत्तम् । अह्यु ।
 अस्तिक्षीर । अ । आ । इ । ई । उ । ऊ । ए । ऐ । ओ । औ । पशु । शुक्रम् ।
 यथाकथाच । पाट् । प्याट् । अङ् । है । हे । भो । अये । घ । विषु ।
 एकपदे । पुत् । आत । चादिरयाद्भक्तिगण । तसिलादय प्राक् पाशप ।
 शस्प्रभृतय प्राक् समासान्तेभ्य । अम् । आम् । कृत्वोऽर्था । तसिवती ।
 नानाजा । एतदन्तमव्ययम् । अत इत्यादि ।

OF INDECIPHERABLE WORDS

No 399—SAR & C AND the PARTICLES (*m-pata*) are called INDECIPHERABLES

These are *swan* 'heaven' *anta* 'midst,' *prata* 'in the morning,' *puna* "again," *sanata* 'in concealment,' *uchchata* 'high,' *nichata* "low," *sanata* 'slowly' *ridhata* 'rightly,' *nite* 'except' *jugapat* 'at once,' *arat* 'far, near' *prithak* 'apart' *hyas* "yesterday," *vas* 'to-morrow,' *diva* "by day," *ratra* "in the night," *soyam* 'at eve,' *chirant* "a long time," *manak* "a little," *ishat* "a little" *gosham* 'silently,' *tushnam* 'silently,' *rahas* 'outside,' *aras* "outside" *samanak* "near," *nichak* 'near' *swayam* "of one's self," *vitha* 'in vain,' *nakam* "at night," *nun* "not," *hetau* "by reason of," *iddha* "truly," *addha* "evidently," *sam* "half," *vat* 'like' (e.g. *brahmanavut* "priestly," *kshatriyavat* 'like a Kshatriya'), *sant* "perpetually,"

upadhā 'division,' *tīras* 'crookedly' *sanat* or *sandt* 'perpetually' *anta*, or *antareṇa* 'without except,' *gyoh* "quickly" *hām* 'water ease,' *śam* "ease," *svhasā* "hastily" *vr̥nā* 'without,' *nānā* 'various,' *svastī* "greeting," *svadhā*, (interjection) 'oblation to manes,' *ulam* enough," *vashat*, *svaṛṣat*, and *vavshat* (interjections) "oblation of butter," *anyat* "otherwise," *astī* "existence" *upānsu* "privately," *kṣhamā* 'patience, pardon,' *vihayaso* "alot, in the air," *dosha* "in the evening," *mīsha* and *mūthyā* "falsely," *mudhā* "in vain," *purā* 'formerly,' *matho* or *mūthas* "mutually" *pratyas* 'frequently,' *mūhus* 'repeatedly' *pravarūhan*, or *pravahā* "at the same time" *dīyahalam* 'violently,' *abhhikshnam* 'repeatedly,' *saham* or *sardhom* "with," *namas* 'reverence,' *hīni* 'without' *dhā* 'fie!' *atha* "thus," *am* 'quickly,' *dm* "indeed, yes," *prātān* "with fatigue" *prāsān* 'like,' *prātan* 'widely," *nā* or *nā* "do not"

The foregoing class of words (*svar*, &c), is one the fact of a word's belonging to which is known only from its form and could not have been inferred from its nature (see No 53)

The following are particles (*nirpāti*) viz *cha* "and," *va* "or," *hi* (an expletive), *aha* (vocative particle), *eva* "only, exactly," *evam* 'so thus,' *nānam* 'certainly,' *sasvat* "continually," *yugapat* 'at once' *bhūyas* 'repeatedly' *l'pṛt* "excellently," *sūpat* "excellently," *krut* abundantly,' *net* or *chet* "if," *chaṇ* 'if,' [the *n* is indicator], *yatīa* where,' *tatīa* 'there,' *kaḥchē* 'what if?,' *nihā* "no," *hanta* "ah!" *mān*, *mān* or *nulih* 'do not' *akān* 'indeed,' *nān* "do not" *nan* 'not,' *yāvāt* "as much as," *tīvāt* 'so much,' *tāv*, *nūvā*, or *dūvā* "perhaps," *vā* (disrespectful interjection) *svavshat* *vavshat* or *svaha* (interj.) 'oblation to the gods,' *svadhā* 'oblation to manes,' *vashat* 'oblation to the gods,' *om* (mystical ejaculation typical of the three great deities of the Hindū mythology) *tum* 'though' *tathān* 'thus,' (introducing an exposition), *khulu* 'certainly,' *hīa* 'indeed,' *athā* now, (auspiciously interpretive), *svastu* 'excellent,' *svā* (attached to the present tense gives it a past signification), *adhā* "fie!"

To the list of Indeclinables belong also what have, without the reality, the appearance of an *upāsarga* (No 47), of a word with one of the terminations of case or person, and of the vowels. In the example *avadattan* "given away," the *ava* is not really an *upāsarga* for if it were, the word (by VII 4 47*) would be *avattān*. In the

* When the aphorism does not occur in the *Laghu-katmudi*, the inference is made to the *śākhādhya*

example *ahanyuh* 'egotistic,' the *aham* is not identical with the *aham* "I" terminating in a case-affix—because a pronoun, really regarded as being in the nominative case, could not be the first member in such a compound. In the example *astishhribh*, a cow or the like "in which there is milk" the *asti* must be regarded as differing from the word *asti* 'is,' which ends with the affix of the 3rd person singular otherwise it could not have appeared as the first member in a compound. The vowels *o*, *a*, *i*, *u*, *ū*, *e*, *ai*, *o au*, when, as interjections, they indicate various emotions, differ from the ordinary vowels. Other Indeclinables are *pa-u*, "well," *sulam* "quickly," *yathakathachar* 'any how' *pat*, *pyāt*, *anya*, *hai*, *he bhoh*, (vocative particles), *aje* 'ah' indicating recollection), *ghu* (vocative), *vishu* 'on all sides' *ekapade* 'at the same moment' *yut* 'blame,' *atah* "hence".

This list also ('*cha*, &c") is one each of the various individuals composing which is to be recognised by its own shape (No 53)

Words are indeclinable which have the following terminations viz the *taddhita* affixes (No 1067) beginning with *tasul* (No 1286) reckoning as far as (but not including) *pasap* (V 3 47) —or the terminations *as* &c (No 1330) reckoning as far as the aphorism '*sumasāntdh*' (V 4 68) —or the *Varadika* termination *or* or its equivalent *ām* (No 1309) —or the terminations that have the force of *kritwasuch* (1 e which give the sense of such and such a number of times) —or the terminations *tasu* (equivalent to *tasul*) and *vat* "like" and *na* or *nan* (V 2 27). For example *atah* 'hence' (which ends in *tasu*?) &c

कृन्मेजन्तः । १ । १ । ३६ ।

कृद्धो मान्त एजन्तश्च तदन्तमव्ययम् । स्मारस्मारम् । जीवसे । पिबथ्ये ।

No 400 —What ends in a KPIT affix (No 135) ENDING IN the letter **W** OR IN **ECH** is indeclinable. Thus *smāram smāram* 'having repeatedly remembered,' *jīvise* "to live," *pibadhyai* 'to drink' (III 4 9)

क्तातोसुन्कसुनः । १ । १ । ४० ।

एतदन्तमव्ययम् । कृत्वा । उदेतो । विसृप ।

No 401 —What ends in **KTWÍ** (No 935) OR **TOSUN** OR **KASUN** (III 4 9) is indeclinable. Thus *kritvā* 'having done' *ud to* 'having risen,' *vīsrīpah* "having spread"

अव्ययीभावश्च । १ । १ । ४१ ।

अधिरि ।

No 402 —AND the kind of compound termed *AVYAY BHĀVA* (No 405) is indeclinable. Thus *adhira* "upon Hari or Vishnu".

अव्ययादाप्सुपः । २ । ४ । ८२ ।

अव्ययादाप. सुपश्च लुक् । तत्र शालायाम् । अथ ।

सदृश त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु ।

उच्यते च सर्वेषु यत्र व्यति तदव्ययम् ॥

वष्टि भागुरिरन्लोपमवाप्योरुपमर्गयो ।

आत्र चैव हलन्ताना यथा वाचा निगा दिगा ॥

अत्रगाह । वगाह. । अपिधानम् । पिधानम् ।

इत्यव्ययानि ।

No 403 —There is elision (*luh*—No 209) OF AP (the feminine termination) AND OF SUP (the case-affixes, AFTER what is INDECLINABLE. For example *tatva salayam* in that name. Here the indeclinable *tatva* "there" does not take either the feminine termination of a case affix, although it is equivalent to *teśyām* in that. So then "what changes not (*na vyeti*) remaining alike in the three genders and in all cases and in all numbers is what is termed an indeclinable *avyaya*."

The grammarian *Bhaguri* wishes that there shall be elision of the initial *a* of *śya* and *apī* (No 405), and that *ap* shall be the termination of all feminine words which would otherwise end in consonants, e.g. *rocha* "speech (instead of *voch*") *nisa* "night" (not *nib*), *dīsa* "space" (not *dīs*) [But the rule thus re-to-g on the authority of a single grammarian (see No 38) is optional.] So we have either *amāhān* or *amāhā* "bathing," *apīdhāram* or *pidhānam* "concealment."

See also for the Indeclinables.



भवाद्यः । (OF THE VERBS)

लट् । लिट् । लृट् । लृट् । लेट् । लोट् । लङ् । लिङ् । लुङ् । लृङ् ।
एषु पञ्चमो लकारश्चन्द्रोमात्रगोचरः ।

No 404—THE terminations generally of the moods and tenses of the verbs are denoted in the grammar by the letter *l*. The affixes of each particular tense are denoted by the letter *l* accompanied by certain indicator letters as follows—Present I AT, 2nd Preterite LI F, 1st Future I U T, 2nd Future LR IT, Scriptural Imperative I R I, Imperative I O T, 1st Preterite LA Ś, Potential LI Ś, 3rd Preterite LU Ś, Conditional I R I Ś. THE FIFTH AMONG THESE (*viz* *let*) OCCURS ONLY IN THE VEDAS

लः कर्मणि च भावे चाकर्मकेभ्यः । ३ । ४ । ६६ ।

लकारा सकर्मकेभ्यः कर्मणि कर्तरि च स्युरकर्मकेभ्यो भावे कर्तरि च ।

No 405—Let the letters *L* (above described) be placed after transitive verbs IN DENOTING THE OBJECT ALSO as well as the agent, AND AFTER INTRANSITIVES IN MARKING THE CONDITION (i.e. the action itself, which the verb imports), ALSO as well as the agent

[N B—The verb itself denotes the action to be, or to do generally or to be or to do, in a particular manner. In the active voice, the affix marks the agent in the passive voice of a transitive verb it marks the object but in the passive form of an intransitive verb, the action itself]

वर्तमाने लट् । ३ । २ । १२३ ।

वर्तमानक्रियावृत्तेर्धातोर्लट् स्यात् । ऋटावितौ । उच्चारणसामर्थ्यान्नस्य नेत्त्वम् । भू सत्तायाम् । कर्तृविवक्षाया भू ल इति स्थितिः ।

No 406—Let *LA T* (No 404) be placed after a verbal root employed IN DENOTING PRESENT ACTION. The *a* and the *t* (in *lat*) are indicator. According to No 155 the *l* also ought to be indicator—but it is not to be regarded as indicator here, because nothing (in the grammar) is enounced without a purpose (and no purpose would be served by the elision of this *l*, which therefore remains,

The verb *bhū* 'to be' is now to be conjugated. When it is wished to speak of an agent, the case (as far as we have yet seen) standing thus, *viz* *bhū + l* (we look forward)

तिप्त्सम्कि सिप्थस्य निब्वसम् ताताञ्भ
यासाथान्धमिद्धहिमहिङ् । ३ । ४ । ७८ ।

एतेऽष्टादश लादेशाः स्युः ।

No 407 —Let these eighteen be the substitutes of *l* (No 404)—viz

	<i>Parasmar-pada</i>			<i>Atmane-pada</i>		
	Sing	Dual	Plural	Sing	Dual	Plural
(Lowest)	TIP	TAS	JHI	TA	AI'V	JHA (he, they, &c)
(Middle)	SIP	THAS	THA	THAS	ÁTHÁM	DHWAM (thou, you, &c)
(Highest)	MIP	VAS	MAS	IT	VAHI	MAHÍN (I we &c)

लः परस्मैपदम् । १ । ४ । ९९ ।

लादेशाः परस्मैपदसज्ञाः स्युः ।

No 408 —Let the substitutes of *l* (No 407) be called PARASMAI PADA—i.e. words for another "

[Such are the terminations of a verb the action of which is addressed to another 'than the agent—i.e. of a transitive verb]

तडानावात्मनेपदम् १ । ४ । १०० ।

तड् प्रत्याहारः शानच्कानचौ चैतत्सज्ञाः स्युः । पूर्वसज्ञापवादः ।

No 409 —Let the set comprised under the technical name TAN (i.e. the second set of nine, in No 407, from *ta* to *mahin* inclusive), and THE TWO ending in ANA—viz the participial affixes *sanach* (No 883) and *kanach* (No 880) be called ÁTMANE-PADA—i.e. words for one's self' This supersedes (in regard to these affixes) the previous name (derived from No 408)

[Such are the terminations of a verb the action of which is addressed or reverts to the agent himself—as in the Middle Voice of the Greek]

अनुदात्तङित आत्मनेपदम् । १ । ३ । १२ ।

अनुदात्तितो ङितश्च धातोरान्धमिद्धहिमहिङ् स्यात् ।

No 410 —Let the affixes called ÁTMANE-PADA (No 409) be placed AFTER a verbal root distinguished (in the catalogue of roots called *Dhatu-pátha*) by A GRAVELY ACCENTED INDICATORY VOWEL, OR by AN INDICATORY ङ

स्वरितञितः कर्त्रभिप्राये क्रियाफले । १ । ३ । ७२ ।

स्वरितेति जितश्च धातोरात्मनेपद स्यात् कर्तृगामिनि क्रियाफले ।

No 411—AFTER a verbal root distinguished by AN INDICATORY VOWEL CIRCUMFIXELY ACCENTED, OR by AN INDICATORY Ū, WHEN THE (direct) FRUIT OF THE ACTION ACCRUES TO THE AGENT let there be the *ātmane-pada* affixes

शेषात् कर्तरि परस्मैपदम् । १ । ३ । ७८ ।

आत्मनेपदनिमित्तहीनाद्वातो कर्तरि परस्मैपद स्यात् ।

No 412—AFTER THE REST, i e after whatever verbal root is devoid of any cause for the affixing of the *ātmane-pada* terminations (Nos 410 and 411), let THE PARASMAI-PADA affixes be employed in marking THE AGENT

तिङ्स्त्रीणि त्रीणि प्रथममध्यमेत्तमाः । १ ।

४ । १०१ ।

तिङ उभयो पदयोस्त्रयस्त्रिका क्रमादेतत्सत्रा स्युः ।

No 413—Let THE THREE TRIADS in both the sets (*parasmai-pada* and *ātmane-pada*) OF CONJUGATIONAL AFFIXES (comprised under the general name of *tiṅ—a pratyāhāra* formed of the first and last of them viz *tip* and *mārin*—No 407—) be called in order, the LOWEST the MIDDLE, AND the HIGHEST (person)

[These, it must be borne in mind, correspond to the 3rd 2nd and 1st persons of European grammar]

तान्येकवचनद्विवचनबहुवचनान्येकशः । १ । ४ ।

१०२ ।

तन्मध्यमादिसत्रानि तिङ्स्त्रीणि त्रीणि प्रत्येकमेकवचनादिसत्रानि स्युः ।

No 414—Let THESE three triads of conjugational affixes, which (No 413) have received the names of Lowest &c be called, (as regards the three expressions in each triad—*tip*, *tas*, *jhv*, &c) SEVERALY “THE EXPRESSION FOR ONE” (singular), “THE EXPRESSION FOR TWO” (dual) AND “THE EXPRESSION FOR MANY” (plural)

युष्मद्युपपदे समानाधिकरणे स्थानिन्यपि

मध्यमः । १ । ४ । १०५ ।

तिङ्वाच्यकारकवाचिनि युष्मद्यप्रयुज्यमाने ऽप्रयुज्यमाने च मध्यम ।

No 415 — WHEN the pronoun YUSHMAD "thou" understood, and ALSO when the same EXPRESSED, IS THE ATTENDANT WORD IN AGREEMENT with the verb, and denotes the agent or object that is signified by the verbal termination, THEN let the verbal termination be THE MIDDLE (No 413)

अस्मद्युत्तमः । १ । ४ । १०७ ।

तथाभूतेऽस्मद्युत्तमः ।

No 416 — WHEN the pronoun ASMAD "I" IS IN the same circumstances (as *yushmad* in No 415), then let the verbal termination be THE HIGHEST (No 413)

शेषे प्रथमः । १ । ४ । १०८ ।

भूति इति ज्ञाते ।

No 417 — IN all OTHER CASES (besides those provided for in Nos 415 and 416) let the verbal termination be THE LOWEST (No 413)

The expression *bhū + t* (No 406) having thus become *bhū + ti* by the substitution directed in No 407, we look forward

तिङ् शित् सार्वधातुकम् । ३ । ४ । ११३ ।

तिङ् शितश्च धात्वधिकारोक्ता एतत्सज्ञा स्युः ।

No 418 — Let the affixes called TĪN (No 413) AND THOSE WITH AN INDICATORY S, which are enounced in the division of the grammar pertaining to verbal roots, be called SĀRVADHATUKA (i.e. 'applicable to the whole of a radical term')

कर्तरि शप् । ३ । १ । ६८ ।

कर्त्रर्थे सार्वधातुके परे धातो शप् ।

No 419 — When a *sarvadhataka* affix (No 315) follows a DENYING AND AGENT, let SAP be placed after the verbal root [The s and the p, by Nos 155 and 5 being indicators there remains a giving *bhū + a + ti*]

सार्वधातुकार्धधातुकयोः । ७ । ३ । ८४ ।

अनयो पर्योरिगन्ताङ्गस्य गुणः । अवादेशः । भवति । भवतः ।

No 420 — WHEN A SÁRVADHATUKA (No 418) OR AN SPDHADJATUKA affix (No 436) FOLLOWS, then let *guna* (No 33) be the substitute of an inflective base (No 152) that ends in *ih*

Thus *bhū* becomes *bho*, and *av* being substituted by No 29, we have *bhavati* 'he becomes" In like manner *bhavatah* 'they two become

भोऽन्तः । ७ । १ । ३ ।

प्रत्ययावयवस्य भस्यान्तादेगः । अतो गुणे । भवन्ति । भवसि । भवथ । भवथ ।

No 421 — *AVI* is the substitute OF the letter *JH* being part of an affix (as in the case of *jh*—407) By No 300 the *a* of *ont* supplies the place both of itself and of the preceding *a* of *bhava*—so that we have *bhavanti* 'they become" Again—*bhuvase* "thou becomest," *bhavatha* 'you two become" *bhavatha* 'you become

अतो दीर्घा यञि । ७ । ३ । १०१ ।

अतोऽङ्गस्य दीर्घा यजादौ सार्वधातुके । भवामि । भवाव । भवाम । स भवति । तौ भवत । ते भवन्ति । त्व भवसि । युवा भवथ । यूय भवथ । अह भवामि । आवा भवाव । वय भवाम ।

No 422 — THE LONG vowel shall be the substitute OF an inflective base ending in SHORT A, WHEN a *sarvadhutvka* affix (No 418) beginning with *IAN* FOLLOWS Thus (*bhava + mi =*) *bhavāmi* I become *bhavāva* 'we two become," *bhavāma* 'we become'

With 'he pronouns supplied, the present tense stands thus —

Sing	Dual	Plural
<i>sa bhavati</i>	<i>tau bhavatah</i>	<i>te bhavanti</i>
<i>tvan bhavasi</i>	<i>yuva bhavatha</i>	<i>yūyan bhavatha</i>
<i>ahan bhavam</i>	<i>avan bhavavah</i>	<i>vayan bhavāmah</i>

परोक्षे लिट् । ३ । २ । ११५ ।

भूतानद्यतनपरोक्षार्थवृत्तेर्धातोर्लिट् स्यात् । लस्य तिबादय ।

No 423 — Let *LIT* (No 404) come after a verbal root employed IN signifying what took place before the current day and UNPERCEIVED (by the narrator)

Instead of the *l* (of *lit*, the *r* and *t* of which are indicators), let there be *tip*, &c (No 407)

परस्मैपदानां णलतुसुस्थलथुसणत्वमाः । ४ ।

३ । ८२ ।

लिटस्तिबादीना णलादयः स्यु । भू अ इति स्थिते ।

No 424—Let there be, in the room OF the PARASMAI PADA affixes *ṅp*, &c, substituted for *lit, nal* &c—viz

Sing	Dual	Plural
NAL	ATU S	US
THAL	AFHUS	A
NAL	VA	MA

Proceeding to subjoin these affixes (the *n* and *l* being elided by Nos 148 and 5) the case standing thus—*bhū + a*—we look forward

भुवो वुग्लुङ्लिटोः । ६ । ४ । ८८ ।

अचि ।

No—425 Let VUK (of which the *u* and *k* are indicators) be the argument OF the root BHU, WHEN (a substitute for) I UK OR LIT begins coming with a vowel FOLLOWS

Thus *bhū + a* becomes *bhuv + a*

लिटि धातोरनभ्यासस्य । ६ । १ । ८ ।

लिटि परेऽनभ्यासधात्ववयवस्यैकाच प्रथमस्य द्वे स्त आदिभूतादच परस्य तु द्वितियस्य । भूव् भूव् अ इति स्थिते ।

No 426—WHEN LIT FOLLOWS, there are two in the room of the first portion containing a single vowel, OF AN UNREDUPLICATED VERBAL ROOT but, after an initial vowel, the reduplication is of the second portion (containing a single vowel) which follows it

Thus *bhuv + a* having become *bhuvbhuv + a*, we look forward

पूर्वोऽभ्यासः । ६ । १ । ४ ।

अत्र ये द्वे तयोः ।

No 427—Let THE FIRST of those two which are here spoken of (No 426) be called THE REDUPLICATE (*abhyasa*)

हलादिः शेषः । ७ । ४ । ६० ।

अभ्यासस्यादिर्हल शिष्यतेऽन्ये हलो लुप्यन्ते ।

No 428 — Of the reduplicate (No 427) THE FIRST CONSONANT IS LEFT the other consonants are ended

Thus we have *bhúbhu + a*

ह्रस्वः । ७ । ४ । ५६ ।

अभ्यासस्याच ।

No 429 — In the room of the vowel of the reduplicate there is the SHORT vowel

Thus we have *bhúbhúv + a*

भवतेरः । ७ । ४ । ७३ ।

भवतेरभ्यासस्योकारस्य अ स्याल्लिटि ।

No 430 — When *lit* follows, let there be A instead of the *u* of the reduplicate syllable OF the verb BHU

Thus we have *bhubhúv + a*

अभ्यासे चर् च । ८ । ४ । ५४ ।

अभ्यासे भला चरः स्युर्जशश्च । भशा जश खया चर इति विवेक ।
बभूव । बभूवतु । बभूवु ।

No 431 — IN A REDUPPLICATE syllable let there be ALSO HAK and GAS instead of *ghal* — that is to say — let there be *gas* in the room of *ghas*, and *enar* in the room of *khay* — such is the distinction

Thus *bhúbhúv + a* becomes finally *babhúva* ‘ he became ’ In the same way *babhúvatuh* (No 424) ‘ they two became,’ *babhuvuh* ‘ they became ’

लिट् च । ३ । ४ । ११५ ।

लिडादेशस्तिडार्धधातुकसञ्चः ।

No 432 — AND let a conjugational affix substituted for LIT be called *ardhadhátula* (No 436)

आर्धधातुकस्येड्वलादेः । ७ । २ । ३५ ।

बभूविथ । बभूवथुः । बभूव । बभूव । बभूविव । बभूविम ।

No 433 — IT is the augment OF AN ARDHADHÁTUKA affix BEGINNING WITH VAL

In accordance with No 103, the *v* (of *vi*) is *prefixed* to the affix — giving *babhúvitha*, ‘ thou becamest.’ Then *babhuvathuh* ‘ you two

became," *babhūva* "you became," *babhuva* "I become," and again *babhūviva* (No 433) "we two became" *babhūvim* "we became"

अनद्यतने लुट् । ३ । ३ । १५ ।

भविष्यत्यनद्यतनेऽर्थे धातोर्लुट् ।

No 434—Let LUT (No 404) come after a verbal root IN THE SENSE OF what will happen but NOT IN THE COURSE OF THE CURRENT DAY

स्यतासी लृलुटोः । ३ । १ । ३३ ।

धानेरितौ स्तो लृलुटो परतः । शबाअपवाद । लृ इति लृङ्लृटोर्य-
हणम् ।

No 435—WHEN LRI AND IUT FOLLOW, then these two, SIA AND IAST are the affixes of a verbal root This supersedes the affix *cap* &c (No 419) Both *lri* and *lrit* are included in the expression *lri*"

आर्धधातुकं शेषः । ३ । ४ । ११४ ।

तिङ्शिद्धोऽन्यो धातोरिति विहितः प्रत्यय एतत्सञ्ज्ञ स्यात् । इट् ।

No 436—Let the remainder, i.e. affixes other than *tin* and those with an indicative *v* (No 416), subjoined to a verbal root be called *ardhadhātuka*—(i.e. 'belonging to half the verb,'—or to six of the tenses)

The argument *it* here presents itself from No 433, and the word (through Nos 420 and 435) attains the form *bhavitās*

लुटः प्रथमस्य डारौरसः । २ । ४ । ८५ ।

डित्त्वसामर्थ्यादभस्यापि टेलोप । भविता ।

No 437—DA RAU AND RAS are substituted in the room OF the affixes of THE LOWEST (No 413) person OF LUT

As the presence of *d* as an indicative letter must not be unmeaning there is elision of the final vowel with what follows it (No 52) although the word is not one of those called *lhr* (Nos 185 and 187)

Thus *bhavitās* (from No 436) becomes *bhavit*, and (with the *d* derived from the *dd* of this rule), *bhavitā* "he will become"

तासस्त्योर्लोपः । ७ । ४ । ५० ।

सादौ प्रत्यये ।

No 438 —There is ELISION OF 145 (No 435) AND of the verb AS when an affix beginning with s follows

रि च । ७ । ४ । ५१ ।

रादौ प्रत्यये तथा । भवितारौ । भवितार । भवितारसि । भवितास्य । भवितास्य । भवितास्मि । भविताम्ब । भवितास्म ।

No 439 —AND so (as directed in No 438) WHEN an affix beginning with R FOLLOWS

Thus we have (No 437) *bhavitārau* 'they two will become' *bhavitārah* 'they will become' *bhavitāsi* 'thou wilt become,' *bhavitāstah* 'you two will become,' *bhavitāstha* 'you will become,' *bhavitāsmi* "I will become," *bhavitāsmah* 'we two will become' *bhavitāsmah* 'we will become'

लोट् शेषे च । ३ । ३ । १३ ।

भविष्यदर्थाद्वातोर्लोट् क्रियार्थाया क्रियाया सत्यामसत्या वा । स्य । इट् । भविष्यति । भविष्यत । भविष्यन्ति । भविष्यसि । भविष्यथ । भविष्यथ । भविष्यामि । भविष्यावः । भविष्याम ।

No 440 —AND IN THE REMAINING CASES, i e whether there be or be not another verb (denoting an action performed) for the sake of the (future) action (No 903)—let LRIṬ come after a verbal root employed in the sense of the future (indefinite or 2nd)

The augment *syā* being obtained from No 435, and *it* from No 433 and the *s* being change to *sh* by No 169, we have *bhavishyati* 'he will become,' *bhavishyatah* 'they two will become,' *bhavishyanti* 'they will become,' *bhavishyasi* 'thou wilt become,' *bhavishyathah* 'you two will become,' *bhavishyatha* 'you will become,' *bhavishyāmi* 'I will become' *bhavishyāmah* 'we two will become,' *bhavishyānuth* 'we will become'

लोट् च । ३ । ३ । १६२ ।

विध्यादर्थेषु घातोर्लोट् ।

No 441 —AND let LOT (No 404) come after a verbal root in the sense of command, &c

आशिषि लिङ् लोटौ । ३ । ३ । १७३ ।

No 442 —IN the sense of BENEDICTION, LIṆ AND LOṬ are employed.

एतुः । ३ । ४ । ८६ ।

लोट इकारस्य उ । भवतु ।

No 443—Let there be U instead OF the I of an affix substituted for lot (No 441) Thus *bharatu* 'let him become'

तुह्योस्तातडाशिष्यन्यतरस्याम् । ७ । १ । ३५ ।

आशिषि तुह्योस्तातड् वा । परस्वात् सर्वादेश । भवतात् ।

No 444—IN BENEDICTION TÁFAŚ IS OPTIONALLY the substitute OF IU (No 443) AND HI (No 447)

The affix, though containing an indicator *n* (No 59), takes the place of the whole of the original affix, because it is ruled that No 45 which is subsequent to No 59 in the order of the *Aśtādhyāyī* shall here take effect (by No 132) Thus *bhavatāt*, 'may he become'

लोटे लङ्वत् । ३ । ४ । ८५ ।

लोटेस्तामादय मलोप ।

No 445—Let the treatment OF LOT (No 441) be LIKE that of TÁŚ (No 456,) and so let there be the substitution of *tām* &c (No 446) and the elision of *s* (No 455)

तस्यस्यमिपां तान्तन्तामः । ३ । ४ । १०१ ।

डितश्चतुर्णां तामादय । भवताम् । भवन्तु ।

No 446—Let *tām*, &c i e TÁM, TAM, FÁ, AND AV, be instead of the four substitutes viz TAS, FAS, THA, AND MIP,—of any *l* which has an indicator *n* (viz, *lan bh un* and *lon*) Thus *bharatām* (No 445) 'let the two become,' *bhavantu* 'let them become'

सेर्ह्यपिच्च । ३ । ४ । ८७ ।

लोटे षेर्हि सोऽपिच्च ।

No 447—Instead OF the SI substituted for lot there is HI—AND this has NOT THE INDICATORY P (of the sip)

अतो हेः । ६ । ४ । १०५ ।

लुक् । भव । भवतात् । भवतम् । भवत ।

No 448—Let there be elision (*luk*—No 20^u) OF HI (No 447) AFTER what ends in SHORT A. Thus *bhava* or (No 444) *bharatar* 'be thou' or "myst thou become" *bhavitam* 'do you two become' *bhavata* "become ye"

नेनिः । ३ । ४ । ८६ ।

लोटः ।

No 449—NI is the substitute OF MI in the room of *lot*

आहुत्तमस्य पिच्च । ३ । ४ । ९२ ।

लोहुत्तमस्याट् पिच्च । हिन्योरुत्व न । इकारोच्चारणसामर्थ्यात् । भवानि ।

No 450—AT is the augment of the affixes OF THE HIGHEST person substituted in the room of *lot*, AND the termination is as if it had AN INDICATORY P

The *hi* (No 447) and *ni* (No 449) do not undergo the change to *u* (by No 443)—because in that case the enouncing of the *r* in these two substitutes would be unmeaning. Thus we have *bhavanu* may it become"—(No 103)

ते प्राग्धातोः । १ । ४ । ८० ।

ते गत्युपसर्गसञ्ज्ञका धातोः प्रागेव प्रयोक्तव्याः ।

No 451—THESE particles, termed *gati* (No 222) and *upasarga* (No 47) are to be employed BEFORE THE VLPBAL ROOT—(that is to say they are prefixes)

आनि लोट् । ८ । ४ । १६ ।

उपसर्गस्यात्रिमित्तात् परस्य लोडादेशस्थानीति नस्य ण. स्थात् । प्रभवानि ।

No 452—Let there be a cerebral *n* in the room of the dental *n* of ANI (Nos 449 and 450), the substitute OF LOT, when it follows a letter competent to cause such a change (No 157) standing in an *upasarga*. Thus, in consequence of the *r* in *pra* we have *prabhavanu* let me move."

दुर षत्वणत्वयोरूपसर्गत्वप्रतिषेधो वक्तव्यः । दु स्थितिः । दुर्भवानि ।

No 453— IT SHOULD BE STATED THAT DUR (No 48) IS FORMED BY TO SUPPORT THE CHARACTER OF AN UPASARGA. IN SO FAR AS PREFIXES THE CHANGING (of *s* and *n*) TO SH AND N. Thus we have, without charge, *durhstati* 'ill fortune,' and *durbhavadu* 'may I be unhappy'

अन्त श्रद्धस्याङ्गिविधिणत्वेषूपसर्गत्व वाच्यम् ॥ अन्तभवानि ।

No 454 —“IT SHOULD BE STATED THAT THE WORD ANTAR SUPPORTS THE CHARACTER OF AN UPASARGA (No 452), SO FAR AS REGARDS THE RULES FOR AN (III-3-104) AND KI (No 917) AND THE CHANGE OF *n* TO A CEREBRAL N” Hence *antarbhūdm* “may I be within”

नित्यं ङितः । ३ । ४ । ६६ ।

सकारान्तस्य ङितुत्तमस्य नित्य लोप । अलोऽन्यस्येति सलोप । भवात्र भवाम ।

No 455 —There is ALWAYS elision of *n* affix of the Chief person substituted in the room of THAT *t* WHICH HAS AN INDICATORY *ś*, provided it end in *s* By No 27 the elision is only of the *s*, the final letter By No 445 this rule applies to the case of *lot*—so that we have *bhavad-* “may we two become,” and *bhavāma* “may we become”

अनद्यतने लङ् । ३ । २ । १११ ।

अनद्यतनभूतार्थवृत्तेर्धातोर्लङ् ।

No 456 —Let LAN (No 40*) come after *s* verbal root employed IN THE SENSE OF PAST BEFORE the commencement of THE CURRENT DAY

लुङ्लङ्लङ्क्षुदात्तः । ६ । ४ । ७१ ।

एष्वङ्स्याट् ।

No 457 —AT ACUTELY ACCENTED, *s* the augment of the inflective base, WHEN LUK (No 468), LAN (No 456), AND LAN (No 476), FOLLOW According to No 103, this augment is one to be prefixed

इतश्च । ३ । ४ । १०० ।

ङितो लस्य परस्मैपदनिष्कारान्त यत् तस्य लोप । अभवत् । अभवताम् । अभवन् । अभव । अभवत् । अभवत् । अभवत् । अभवात् । अभवात् ।

No 458 —AND there is elision of that *parasmi-pado* affix (No 408) ending in *i* (viz *ti*, *anti*, and *mi* which is ‘the substitute of an *l* distinguished by the indicator *n* Thus *abhovat* ‘he became,’ *abhovati* “ (No 446) “we became,” *abhvān* (No 26) “they became,” *abhavah* (Nos 12* and 111) “thou becamest,” *abhavātam* (No 446) ‘you two became,’ *abhvāta* (No 446) “you became,” *abhoram* (No 446) ‘I became,’ *abhvāva* (No 455) “we two became,” *abhvāma* ‘we became’

विधिनिमन्त्रणामन्त्रणाधीष्टसंप्रश्नप्रार्थनेषु लिङ् । ३ । ३ । १६१ ।

एष्वर्थेषु धातोर्लिङ् ।

No 459 —Let LIŪ (No 404) come after a verbal root in these senses, viz COMMANDING, DIRECTING, INVITING, EXPRESSION OF WISH ENQUIRING, AND ASKING FOR

यासुट् परस्मैपदेषूदात्तो डिञ्च । ३ । ४ । १०३ ।

लिङ्. परस्मैपदाना यासुडागमो डिञ्च ।

No 460 —WHEN THE PAPAŚMAIPADA SUBSTITUTES of *liñ* FOLLOW then YÁŚUT (No 103) ACUTELY ACCENTED is their augment AND the termination is regarded as HAVING AN INDICATORY Ś

लिङः सलोपोऽनन्त्यस्य । ७ । २ । ७६ ।

सार्वधातुकलिङोऽनन्त्यस्य सस्य लोप । इति प्राप्ते ।

No 461 —There is ELISION OF THE S, NOT BEING FINAL, of a *sarvadhātuka* substitute (No 415) OF LIŪ

This having presented itself, we look forward

अतो येयः । ७ । २ । ८० ।

अत. परस्य सार्वधातुकावयवस्य यास् इत्यस्यै । गुण ।

No 462 —IY is substituted in the room of *yās* (No 400) being part of a *sarvadhātuka* affix coming AFTER what ends in SHORU A

Thus we have *bhava + iy + t* (No 458) and substituting *guna bhavay + t*

लोपो व्योर्वलि । ६ । १ । ६६ ।

भवेत् । भवेताम् ।

No 463 —There is ELISION OF V AND Y when VAL (i.e. any consonant except *h* or *y*) FOLLOWS Thus we have *bhavet* "he may become," *bhavetām* (No 446) "they two may become"

भेर्जुस् । ३ । ४ । १०८ ।

लिङ् । भवेयुः । भवे । भवेताम् । भवेत । भवेयम् । भवेव । भवेम ।

No 464 —Instead OF JHI in the room of *luñ*, there shall be

No 144) They *bharuqah* (No 462) they may become *bharu h* (No 458) thou mayst become *bharetan* (No 446) you two may become *bharuta* 'you may become,' *bharucyam* "I may become" *bharu a* (No 455) "we two may become," *bharuma* 'we may become'

लिङाशिषि । ३ । ४ । ११६ ।

आशिषि लिङस्तिङार्धधातुकसञ्ज स्यात् ।

No 465—WHEN THE SENSE IS THAT OF BENEDICTION let a continuation of the sct called *tin* (No 413) substituted in the room of *tin* be termed *ardhadhatul* t

किदाशिषि । ३ । ४ । १०४ ।

आशिषि लिङो यामुट् किन् । स्को सयोगाद्भारिनि सलोप ।

No 466—WHEN THE SENSE IS THAT OF BENEDICTION then *yásut* the augment of *lin* (No 460) is as if it were DISTINGUISHED BY AN INDICATORY K.

The *s* of *yás* (*yásut*) is elided before *tip* according to No 337

कृिति च । १ । १ । ५ ।

किन्किन्डिचिमिते इभ्लक्षणे गुणवृद्धी न स्त । भूयात् । भूयास्ताम् । भूयात् । भूया । भूयास्तम् । भूयास्त । भूयासम् । भूयास्व । भूयास्म ।

No 467—AND there are not *guna* and *vridhi* when indicated by the term "ik, IF THAT" which would otherwise cause the change HAS AN INDICATORY *g*, OR *k*, OR *ś*

According to No 466 the augment *yásut* (which otherwise, according to No 420 would have caused the substitution of *guna* in the room of the *u* of *bhú* which is 'ik) is to be regarded as having an inductive *l*—so that we have *bhuyát* (No 458) 'may he become,' *bhuyastam* (No 446) 'may they two become' *bhúyasub* (No 467) 'may they become' *bhuyah* (No 337) 'mayst thou become' *bhuyástam* 'may you two become,' *bhúyásta* 'may you become' *bhuyasam* "may I become," *bhuyásva* 'may we two become,' *bhúyasma* 'may we become'

लुङ् । ३ । २ । ११० ।

भूतार्थे धातोलुङ् स्यात् ।

No 465—Let IUK (No 404) come after a verbal root in the case of what is past (indefinitely)

माङि लुङ् । ३ । ३ । १७५ ।

सर्वलकारापवादः ।

No 466—WHEN (the prohibitive particle) MAṆ IS EMPLOYED, then let there be IUK This sets aside all the other tenses

स्मोत्तरे लङ् च । ३ । ३ । १७६ ।

स्मोत्तरे माङि लङ् स्याच्चाल्लुङ् ।

No 470—AND WHEN *it* (viz *man*—No 469) IS FOLLOWED BY SMA there may be IUK By the word 'and,' it is signified that *lun* (No 469) is equally admissible

For exam ples see No 475

ञि लुङि । ३ । १ । ४३ ।

शबाद्यपवादः ।

No 471—WHEN IUN FOLLOWS, let CHLI be added to the verbal root This sets aside *sup* (No 419) and the like

ञेः सिच् । ३ । १ । ४४ ।

इचःवितौ ।

No 472—Instead OF CHLI (No 471), let there be SICH The *i* and *ch* in *sich* are indicators

गातिस्याघुपाभूभ्यः सिचः परस्मैपदेषु । २ । ४ । ७७ ।

लुक् । गापाविहेणादेशपिबती गृह्यते ।

No 473—WHEN THE PARASMAIPADA affixes COME AFTER the verbal roots GA SIHA "to stand,' the SIX called GHU (No 662), PA & BHŪ, there is elision *luk*—(No 209) OF SICH (No 472) The roots *ga* and *pā* are here severally taken in the sense of the verb *an* 'to go,' and of *pā* 'to drink' (not 'to praise,' and 'to protect')

भूसुवोस्तिङि । ७ । ३ । ८८ ।

भूसु एतयो. सार्वधातुके तिङि गुणो न । अभूत् । अभूताम् । अभूवन् । अभू । अभूतम् । अभूत । अभूवम् । अभूव । अभूम ।

No 474—WHEN A *sárvadhátula* TENSE-AFFIX comes AFTER these two, BHÚ “to become,” AND SHÚ ‘to bring forth,’ *guna* is not substituted (by No 420) Thus we have *abhut* (Nos 457 and 458), “he became,” *abhútam* (No 446) “they two became,” *abhúvam* (No 425) “they became,” *abhúh* “thou becamest,” *abhútam* “you two became,” *abhúta* “you became,” *abhúvam* “I became,” *abhúva* “we two became,” *abhúma* “we became”

न माड्योगे । ६ । ४ । ७४ ।

अडाटो न स्त । मा भवान् भूत् । मा स्म भवत् । मा स्म भूत् ।

No 475—WHEN the verb is IN CONJUNCTION WITH the prohibitive particle MAÍŃ, the augments *at* (No 457) and *at* (No 478) are NOT taken Thus *má bhaván bhút* “may you, SII, not become,” *má sma bhavat* (No 470) “may he not become,” *ma sma bhút* “may he not become”

लिङ्निमित्ते लृङ् क्रियातिपत्तौ । ३ । ३ । १३६ ।

हेतुहेतुमद्वावादि लिङ्निमित्तं तत्र भविष्यत्यर्थे लृङ् क्रियाया अनि-
ष्यत्तौ गम्यमानायाम् । अभविष्यत् । अभविष्यताम् । अभविष्यन् । अभविष्य ।
अभविष्यतम् । अभविष्यत । अभविष्यम् । अभविष्याव । अभविष्याम । सुवृ-
ष्टिश्चेदभविष्यत् तदा मुभिक्षमभविष्यत् । इत्यादि ज्ञेयम् । अत सातत्यग-
मने । २ । अतति ।

No 476—WHERE THERE IS REASON, such as the relation of cause and effect, FOR affixing, LIŃ (No 459), there let LRIŃ (No 404) be affixed, WHEN THE NON-COMPLETION OF THE ACTION is to be understood

This tense (the conditional) takes the following form *abhavishyot* (Nos 457, 420, 435, 433, 169, and 458), “he would become,” *abhavishyatam* (No 446) “they two would become,” *abhavishyam* “they would become,” *abhavishyah* “thou wouldst become,” *abhavishyatam* “you two would become,” *abhavishyota* “you would become,” *abhavishyam* “I would become,” *abhavishyava* “we two would become,” *abhavishyama* “we would become”

“If there had been good rain, then there would have been plenty of food,”—or “If there were to be good rain, then there would be plenty of food,”—to apprehend the force of the conditional, let this and the like sentences be understood

[In these renderings, let it be observed, there is an eye to the 'non-completion of the action —that is to say, it is implied that there was *not* good rain, nor consequent plenty —or that the occurrence of good rain is dubious, and the desirable consequence equally so]

The verb *at*, ' to go on continuously," (which, in the catalogue of roots, is written *ata*—with a supernumerary or indicatory letter termed an *anubandha*) is next to be conjugated --*otatu* (No 419) he goes "

अत आदेः । १ । ४ । ७० ।

अभ्यासस्यादेरतो दीर्घं स्यात् । अत । आततु । आतुः । आतिथ ।
आतथुः । आत । आत । आतिव । आनिम । अतिता । अतिष्यति । अततु ।

No 477—Let there be a long vowel in the room OF SHORI A INITIAL in a reduplicate (No 427) Thus, in the 2nd pret, we have *átu* (No 424) "he went," *átatuh* "they two went," *átuh* "they went," *átitha* (No 433) "thou wentest," *atathuh* "you two went," *áta* "you went," *áta* "I went," *atwa* "we two went," *átwa* "we went "

In the 1st fut we have *atita* (No 437) "he will go," 2nd fut *atishyati* (No 440) "he will go," and imp *atatu* (No 443) 'let him go "

आडजादीनाम् । ६ । ४ । ७२ ।

अजादेरङ्गस्याट् लुङ्लङ्ङु । आतत् । अतेत् । अन्यात् । अन्यास्तम् ।
लुङि सिचि इडागमे कृते ।

No 478—Let AT be the augment OF WHAT inflective bases BEGIN WITH A VOWEL, when *luñ*, *lan*, or *lru* follows Thus we have 1st pret *atát* "he went," potential—*atet* (No 463) "he may go," benedictive *atyát* (No 467) "may he go," *atyástam* "may they two go "

When *lun* (No 468) is affixed, and *sich* (No 472) follows, and the augment *ut* (No 433) has been attached—we look forward

अस्तिसिचोऽपृक्ते । १ । ३ । ६६ ।

विद्यमानात् सिचोऽस्तेश्च परस्यापृक्तस्य हल ईडागम ।

No 479—Let *tt* be the augment OF AN AFFIX CONSISTING OF A SINGLE (No 199) *consonant* coming AFTER *SICH* actually present (unelided) OR AFTER the verb AS "to be "

इट ईटि । ६ । २ । २८ ।

इट परस्य सस्य लोपः स्यादीटि । सिजलोप एकादेशे सिद्धो वाच्यः ।
आतीत् । आतिष्ठात् ।

No 480 —WHEN IT (No 479) FOLLOWS, let there be elision of s coming AFTER IT (No 433)

[This elision of s (*sich*), being directed by a rule in one of the last three chapters of the grammar (No 39) is not recognised by No 479— which therefore acts as if the *sich* were positively present] ‘ It should be stated that the elision of *sich* is recognised as having taken place in the case where a single substitute comes (in the room of more than one element as for instance, when long *i* comes, by No 55, in the room of *i + i*) so that we have *ati + it = atit* he went,” *atishṭam* (Nos 446 169, and 78) ‘ they two went ’

सिजभ्यस्तविदिभ्यश्च । ३ । ४ । १०६ ।

सिचोऽभ्यस्ताद्विदेश परस्य डित्सबन्धिनो भेजुंस् । आतिषु । आती ।
आतिष्ठम् । आतिष्ठ । आतिष्म् । आतिष्त्व । आतिष्म । आतिश्यत् । पिधु
गत्याम् । ३ ।

No 481 —Let there be *jus* instead of *ju* belonging to a tense designated by an *l* (No 404) with indicative *n* when it comes AFTER SICH (No 472) OR A REDUPLICATED verb, OF the root VID ‘ to know ’ Thus *atishvḥ* “ they went,” *atish* (Nos 479 and 480) thou wentest *atishṭam* “ you two went,” *atishṭi* you went,” *atishṭam* I went, *atishva* ‘ we two went ” *atishṭā* “ we went

Conditional—*atishyat* (No 476) he would go ” The verb *shidh* (*sh, lhu*) ‘ to go ’ is next to be conjugated

ह्रस्वं लघु । १ । ४ । १० ।

No 482 —Let a SHORT vowel be termed LIGHT (*lughv*)

संयोगे गुरु । १ । ४ । ११ ।

संयोगे परे ह्रस्व गुरु ।

No 483 —WHEN a CONJUNCT consonant FOLLOWS let a short vowel be termed “ HEAVY ” (*guru*)

दीर्घं च । १ । ४ । १२ ।

गुरु स्यात् ।

No 484 —AND let a LONG vowel be termed heavy (*guru*)

उपसर्गस्याचिमिहात् परस्य नेर्णा गदादिषु परेषु । प्रणिगदति ।

No 487—Let cerebral *n* be the substitute of the dental *n* OF the prefix *ni*, following a cause for such change (No 157) standing in an *up-sarga* (No 47), WHEN the verbs *gad*, &c FOLLOW—these being *GAD* 'to speak,' *NAD* "to be happy," *PAT* "to fill," *PAD* "to go," the verbs termed *GHU* (No 662), *MĀ* "to measure," *SĀ* "to destroy," *HAN* 'to kill,' *YĀ* "to go," *VA* "to blow," *DRA* "to flee," *PSĀ* "to eat," *VAP* to weave, *VĀH* 'to bear,' *ŚAM* "to be tranquil," *CHI* 'to collect' AND *DIH* 'to ... nt' Thus we have *prunigodati* 'he speaks loudly'

कुहोश्चुः । ७ । ४ । ६२ ।

अभ्यासकवर्गहकारयोश्चवर्गदेशः ।

No 488—Let a letter of THE PALATAL CLASS be the substitute of a letter of THE GUTTURAL CLASS, OR OF H, in a reduplicate (No 427)

अत उपधायाः । ७ । २ । ११६ ।

वृद्धिः स्याञ्जिति णिति च प्रत्यये । जगाद । जगदत् । जगद् । जगद्विष । जगदशुः । जगद ।

No 489—Let there be *ru'dhi* in the room OF A PENULTIMATE SHORT A when an affix, distinguished by an indicator *n* or *n* follows Thus we have in the 2nd pret *ja gāda* (Nos 458 and 424) "he spoke" *jagadatuḥ* 'they two spoke' *jagaduh* 'they spoke,' *jagadātha* (No 433) "thou spoked" *jagadathuh* "you two spoke," *jagada* 'you spoke'

गालुत्तमो वा । ७ । १ । ६१ ।

णित् स्यात् । जगाद । जगद । जगदिव । जगदिम । गदिता । गदिव्यति । गदत् । अगदत् । गदेत् । गदात् ।

No 490—Let *NAI* (No 424), the termination of THE HIGHEST person (No 416), be OPTIONALLY regarded as having indicator *n*. Thus we have either *jagada* or *jagada* 'I spoke,' *jagadiva* "we two spoke," *jagadima* 'we spoke' In the 1st fut *gaditā* (No 437) 'he will speak,' 2nd fut *gadishyati* (No 440) "he will speak," imp *gadatu* (No 443) "let him speak," 1st pret *agadat* (No 458) 'he spoke,' pot *gadet* (No 463) "he may speak," benedictive *gadyāt* (No 467) "may he speak"

अतो हलादेर्लघोः । ७ । २ । ७ ।

हलादेर्लघोर्वृद्धादौ परस्यैपदे सिचि । अगादीत् । अगदीत् । अग
दिष्यत् । णद अत्यन्ते शब्दे । ७ ।

No 491 —Let *vr ddh* be optionally the substitute OF a "LIGHT" A (No 482) PRECEDED BY A CONSONANT, when *sich* follows, and a *parasmaipada* affix preceded by the augment *ut* (No 453) Thus we have, *3id piet agádāt* or *agádāt* (No 450) "he spoke," cond *agádish-yat* (No 476) "he would speak"

The verb *nad* (*nādu*) "to sound inarticulately" is next to be conjugated

णो नः । ६ । १ । ६५ ।

धात्वादेशस्य नः । णोपदेशास्त्वनर्दनाटिनाद्याध्मन्वनकुनृनुत ।

No 492 —Let there be dental N in the room OF cerebral N initial in a root

With the exception of *nard* "to sound," *nat* "to dance," *nāth* "to beg," *nādh* "to beg," *nand* "to thrive," *nakk* "to destroy," *nri* "to lead," and *nrit* "to dance" all the verbs that begin with *n* have a cerebral *n* in the original enunciation

उपसर्गादसमासेऽपि णोपदेशस्य । ८ । ४ । १४ ।

उपसर्गस्यात्रिमित्तात् परस्य णोपदेशस्य धातेर्नस्य ण । प्रणदति । प्रणि-
नदति । नदति । ननाद ।

No 493 —Let cerebral *n* be the substitute of the dental *n* OF WHAT ROOT HAS cerebral N IN ITS ORIGINAL ENUNCIATION, when it comes AFTER a cause of such change standing in AN UPASARGA (No 452), EVEN THOUGH THE COMPOUND BE NOT A SAMASA (No 961) Thus we have *pranadati* "he shouts," *praninadati* (No 487) "he shouts"

The simple verb is conjugated thus —*nadati* "he sounds" *nandāda* "he sounded"

अत एकहल्मध्येऽनादेशादेर्लिटि । ६ । ४ । १२० ।

लिग्निमित्तादेशादिक न भवति यदङ्ग तदवयवस्यासयुक्तहल्मध्येऽस्य स्यात् एत्वमभ्यासलोपश्च किति लिटि ।

No 494—WHEN a substitute of IIT, regarded as having an initial vowel (No 486), FOLLOWS then there shall be the substitution of *e* in the room of SHORI A, standing BETWEEN SIMPLE CONSONANTS, which forms a part of WHAT inflective base DOES NOT BEGIN WITH A SUBSTITUTE (in the room of the letter of reduplication—No 486—) caused by *it* and there shall be elision of the reduplicate

यत्ति च सेटि । ६ । ४ । १२१ ।

प्रागुक्तं स्यात् । नेद्विथ । नेदयु । नेद । ननाद । ननद । नेद्वि । नेद्विम । नदिना । नद्विष्यति । नदत् । अनदत् । नदेत् । नद्यात् । अनादीत् । अनदीत् । अनद्विष्यत् । तुनदि समृद्धौ । ८ ।

No 495—AND WHEN THAI (No 424) FOLLOWS WITH IT (No 433) let what is mentioned above (No 494) take place

Thus—*nedithu* 'thou didst sound,' *nedithuh* "you two did sound," *nedu* 'you did sound,' *nanadu* or *nanadu* (No 490) 'I did sound,' *neduva* 'we two did sound,' *neduma* 'we did sound,' —*nadita* 'he will sound,' *nadishyati* 'he will sound,' *nadatu* 'let him sound,' *anadit* 'he sounded,' *nadit* 'he may sound,' *nadyat* 'may he sound,' *anandit* or *anandit* (No 491) 'he sounded,' *anadishyat* 'he would sound'

The verb *nand* 'to thrive' is next to be conjugated. In the original pronunciation this root appears in the form of *tunadi*.

आदिर्जितुडवः । १ । ३ । ५ ।

उपदेशे धातेरात्रा एते इत स्यु ।

No 496—Let M AND TU AND DU, INITIAL in a root in its original pronunciation (in the catalogue of roots) be INDICATORY

इदितो जुम् धातोः । ७ । १ । ५८ ।

नन्दनि । ननन्द । नन्दिता । नन्दिष्यति । नन्दत् । अनन्दत् । नन्देत् । नन्द्यात् । अनन्दीत् । अनन्दिष्यत् । अर्च पूजायाम् । ९ । अर्चते ।

No 497—Let *NUM* be the augment OF A ROOT WHICH HAS AN INDICATORY SHORI I (as *tunadi* has) As the augment has an indicative *m* (No 265), it is subjoined to the last vowel—and thus we have *nandati* 'he thrives,' *nunandu*, 'he throve,' *nandita* "he will thrive," *nandishyati* "he will thrive," *nandatu* "let him thrive," *anandat* "he throve," *nandit* "he may thrive," *nandyat* "may he thrive," *anandit* 'he throve' "he throve" *anandishyat* "he would thrive"

No 500 — *Vidhu* (No 499) shall not be the substitute OF WHAT ENDS IN H, OR M, OR Y, NOR OF THE ROOTS KSHAN "to kill," SWAS "to breathe," JAGRI "to wake," NOR OF those ending with the affix NI (No 747) NOR OF SWI "to increase" NOR OF WHAT ROOT IS DISTINGUISHED BY AN INDICATORY E, when *such* preceded by the augment *it* (No 433), follows Thus *kate* makes *akatat* "it rained," *akataishyat* "it would rain"

The verb *gup* (*गुप*) "protect" is next to be conjugated

गुपूधूपविच्छिपणिपनिभ्य आयः । ३ । १ । २८ ।
स्वार्थ ।

No 501 —The affix *AYA* comes AFTER *GUP* "to protect," *DHUP* "to heat," *VICHCHH* "to approach," *PAN* "to praise," AND *PAN* "to praise"—their sense remaining unaffected by it

सनाद्यन्ता धातवः । ३ । १ । ३२ ।

सनादयः कर्नेर्णिङन्ताः प्रत्यया अन्ते येषां ते धातुसञ्ज्ञका । धातुत्वा-
ल्लडादयः । गोपायति ।

No 502 —Let those words be called *DHĀTU* (i.e. verbal roots,) AT THE END OF WHICH ARE THE (twelve) AFFIXES BEGINNING WITH *SAV* (III 1 5) and ending with *nu*, which occurs in the aphorism III 1 30 (No 560) Since the words so ending are considered as roots, they take the tense-affixes, *lat*, &c The affix *aya* (No 501) being one of the twelve, we have *gopāyati* "he protects"

आयादय आर्धधातुके वा । ३ । १ । ३१ ।

आर्धधातुकविवक्षायामायादयो वा स्युः ।

No 503 —When it is desired to express one's self WITH AN *ĀRDHA-DHĀTUKA* affix, let *AYA* AND THOSE THAT FOLLOW IT (in the list of twelve—No 502), viz *ayan*, III 1 29, and *nu* (No 560), be OPTION-
ALLY affixed

कास्यनेकाच्च अस् वक्तव्यः ॥ लिटि । आस्कासोराम् विधानान्मस्य नेत्वम् ।

No 504 —"AM SHOULD BE MENTIONED as the affix OF THE VERB *KAS* 'to shine,' AND OF WHAT VERB HAS MORE THAN ONE VOWEL," when *it* follows

That the *m* of this affix is not indicatory is ascertained by the direction that *ám* shall be applied to *ás* "to sit," and *kas* "to shine," (its application to which would be useless if the *m* were indicatory — see Nos 265 and 55)

अतो लोपः । ६ । ४ । ४८ ।

आर्धधातुकोपदेशे यददन्त तस्यातो लोप आर्धधातुके ।

No 505—When an *ardhadhātuka* affix follows, there is ELISION OF the SHORT A of that which ends in short *a* at time when the *ardhadhātuka* affix is directed to be attached

आमः । २ । ४ । ८१ ।

आम परस्य लुक् ।

No 506—Let there be a blank (*luk*—No 209) in the room of what (tense-affix) comes AFTER AM (No 504)

कृञ् चानुप्रयुज्यते लिति । ३ । १ । ४० ।

आमन्तल्लिट्परा कृभ्वस्तयोऽनुप्रयुज्यन्ते । तेषा द्वित्वादि ।

No 507—AND after what ends with *ām* (No 506), the verbs implied in the *pratyāhāra* KRIN (which is held to imply *krī* “to do,” *bhū* “to become,” and *as* “to be”), FOLLOWED BY LIT, are ANNEXED

These auxiliaries undergo reduplication (No 226) and the other consequences of taking the affixes denoted by *lit*

उरत् । ७ । ४ । ६६ ।

अभ्यासचवर्णस्यात् । वृद्धिः । गोपायाचकार । द्वित्वात् । परत्वाद्यणि प्राप्ते ।

No 508—SHORT A is the substitute OF RI (or Rī) in a reduplicate Thus the root *krī*, having substituted *vṛddhī* by No 202 becomes *chākāra* (Nos 488 and 424), and this subjoined to *gop* (altered by Nos 501 and 504), gives *gopayānchākāra* (Nos 94 and 97) he protected”

In forming the dual of this person (*krī + atus*) the change of *ri* to *yan* first presenting itself, because the aphorism directing it (No 21) is posterior (No 132) to that (No 426) which directs the reduplication—we look forward

द्विर्वचनेऽचि । १ । १ । ५६ ।

द्वित्वनिमित्तेऽचि अच आदेशो न द्वित्वे कर्तव्ये । गोपायाचक्रुः ।

No 509—WHEN (an affix beginning with) A VOWEL FOLLOWS THAT IS A CAUSE OF REDUPLICATION a substitute shall not take the

place of a preceding vowel whilst the reduplication is yet to be made. But the reduplication having been made, the substitution may then take place, and thus we have *gopayān.jah a'vū* they two protected

एकाच्च उपदेशेऽनुदात्तात् । ७ । २ । १० ।

उपदेशे यो धातुरेकाजनुदात्तश्च तत आर्धधातुकस्येण ।

ऊदृदन्तैर्योतिरुत्पुशीक्षुनुदुश्चिडीङ्शिभि ।

दृङ्दृञ्भ्या च विनैकाचोऽजन्तेऽनु निहता स्मृता ॥

कान्तेषु शक्तेः । चान्तेषु पच्मुद्दरिच्चव्विव्विच्चिच षट् । छान्तेषु प्रच्छेक' । ज्ञान्तेषु त्यज् निज्भज्भञ्ज्नुज्प्रस्ज्मञ्ज्यज्पुज्स्ज्रञ्ज्विजिर्स्वञ्ज्मञ्जसृज् पञ्जदश । दान्तेषु अद् लुद् ग्विद् छिद् तुद् नुद् पद्भिद् विद्द्विनद् विन्द् शद् सद् म्विद् स्क्वन्दिहदी षोडश । धान्तेषु क्रुध् लुध् बृध् अन्ध् युध् रुध् राध् व्यध् शुध् साध् सिध् एकादश । नान्तेषु प्रत्यहनौ द्वौ । पान्तेषु आप् छिप् कुप् तप् तिप् वृष्य दृष्य लिप् लुप् वरुगप्वषुषस्त्रयोदश । भान्तेषु यभ्रभलभस्त्रय । मान्तेषु गम्नम्यम्रमश्चत्वार । शान्तेषु क्रुश दशदिश दृश मृश रिश रुश लिश्विगस्पृशो दश । पान्तेषु क्रुष् त्विष् तृष् द्विष् दुष् पुष्य पिष् विष् शिष् शुष् स्निष् एकादश । सान्तेषु घस्त्रयती द्वौ । चान्तेषु दह् दिह् दुह् नह् मिह् रुह्लिह्वहेऽष्टौ ।

अनुदात्ता हलन्तेषु धातवस्व्यधिक शतम् ।

गोपायाचक्रथ । गोपायाचक्रथु । गोपायाचक्र । गोपायाचकार । गोपायाचक्रव । गोपायाचक्रम । गोपायाचक्रव । गोप.यामास । जुगोप । जुगुपतु । जुगुपु ।

No 510—It (No 433) shall not be the augment of an *ardh-r-dhatuk* affix coming AFTER WHAT I00t, IN AN ORIGINAL ENUNCIATION, HAS A SINGLE VOWEL AND IS GRAVELY ACCENTED

With the exception of roots ending in *á* and *ri*, and with the exception of the roots *yu* 'to mix,' *ru* 'to sound,' *kshnu* "to whet," *su* 'to sleep,' *shnu* "to distil," *nu* "to praise," *kshu* 'to sneeze," *su* 'to increase,' *du* "to fly," and *su* "to save," and *vi* (*vir*) 'to serve,' and *vi* (*vin*) "to choose," what roots, containing a single vowel, are among those that end in a vowel, are called "gravely accented"

(Among monosyllables terminated by consonants, that have their efficient vowels "gravely accented, there are)—of those that end in *k*, one only—viz *sak*, (*saktrv*) "to be able"—of those that end in *ch*, six—

viz *prach* to ask, *nuch* ' to be fine, *rich* ' to purge *rich* to speak, *rich* ' to differ, and *sich* "to sprinkle"—of those that end in *hh*, one only—viz *prachchh* ' to ask —of those that end in *l*, fifteen—viz *tyal* ' to abandon, *ny* ' to cleanse' *bhal* "to serve," *bhal* to break," *bhu* ' to enjoy, *bhuasj* ' to fly, *masj* ' to merge ' *ij* to sacrifice, *gyj* to join, *ruj* ' to be sick, *rahj* ' to colour ' *vij* to differ, *suahj* ' to embrace, *soj* to embrace" and *soj* to abandon '—of those that end in *d*, sixteen viz *ad* to eat' *hshud* to pound, *lhud* to be distressed, *chhud* ' to cut, *tid* ' to torment, *nud* to send, *pad* ' to go," *bhud* "to break," *vid* "to be," *rid* "to consider" *vid* "to acquire, *sud* to wither' *uid* ' to wither, *suid* ' to sweat" *land* to go, and *had* to evacuate —of those that end in *dh*, eleven, viz *ludh* "to be angry," *lshudh* "to be hungry," *budh* ' to know ' *bandh* ' to bind ' *rudh* "to fight" *vudh* ' to obstruct ' *radh* ' to accomplish, *madh* "to pierce" *sudh* ' to be pure," *sadh* to accomplish and *sadh* to be accomplished —of those that end in *n* two, viz *nau* ' to think, and *han* ' to kill' —of those that end in *y* thirteen viz *ap* to obtain, *lshup* to throw" *chshup* ' to touch" *tup* ' to inflame *rup* to drop' *trup* ' to be satisfied, *drup* "to be proud" *lip* ' to smear, *lay* to distribute' *ep* to sow," *rup* ' to row" *sup* to sleep, and *rup* to creep —of those that end in *bh*, three, viz *yabh* to copulate' *nabh* to begin and *tabh* ' to require, —of those that end in *m* four viz *gam* ' to go, *nam* ' to bow, *gam* ' to stop," and *nam* ' to stop '—of those that end in *s* ten, viz *hous* to cry aloud" *dus* "to bite" *dis* ' to shew" *dis* to see' *mus* to perceive, *us* ' to hurt *us* to hurt *lis* "to lessen" *us* ' to cut, and *shus* to touch"—of those that end in *sh*, eleven, viz *hsh* ' attract *tush* ' to shine, *tush* ' to be satisfied' *dmush* to hate," *dush* ' to do wrong ' *push* to cherish, *push* ' to grind' *vish* to persuade" *vish* to hurt ' *su h* to dry and *shish* "to embrace —of those that end in *s* two viz *ghus* ' to eat," and *vis* ' to dwell' —of those that end in *h*, eight, viz *dih* "to burn, *dih* "to smear, *dvh* ' to milk," *nah* "to tie" *naih* to urine," *ruh* "to ascend," *lih* ' to lick," and *roh* "to bear

Thus the gravely accented roots, among those ending in consonants, are a hundred and three

The root *hri*, being gravely accented, falls under this rule and does not take the augment *it*—so that we have *gopáyánchakartha* "thou didst protect," *gopáyánchakathuh* "you two protected, *gopáyánchakara*

“you protected,” *gopáyánchalátra* “I protected,” *gopáyánchaláwa* “we two protected,” *gopáyánchalárima* “we protected” The same tense may be conjugated thus—*gopáyámbarhwa* (No 507) “he protected,” or *gopáyamása* “he protected” On the option allowed by No 503, it may also be conjugated thus—*jugopa* (Nos 426 and 488) “he protected,” *jugupatuh* (No 486) “they two protected” *jugupuh* “they protected”

स्वरतिसूतिसूयतिधूञ्जितो वा । १ । २ । ४ ।

स्वरत्यादेरुदितश्च परस्य वलादेरार्धधातुऋस्येद्वा स्यात् । जुगोपिय । जुगोप्य । गोपायिता । गोपिता । गोप्ता । गोपायिष्यति । गोपिष्यति । गोप्यति । गोपायतु । अगोपायत् । गोपायेत् ।

No 511—It (No 433) shall be OPTIONALY the augment of an *á*, *dhradhátuka* affix beginning with *val* coming AFTER the verbs *suri*, &c—viz SWRI ‘to sound,’ SHU—whether of the 2nd or 4th class of verbs—Nos 589 and 669—“to bring forth,” and DHU “to agitate,” AND after WHAT root HAS AN INDICATORY LONG U As the root *gup* has an indicatory *ú*, it thus makes either *jugopitha* or *juyopitha* “thou didst protect,” *gopáyitá* or *gopítá* (No 503) or *goptá* “he will protect,” *gopayishyati* or *gopishyati* or *gopsyati* “he will protect,” *gopáyatu* (the option of No 503 not presenting itself here) “let him protect,” *agopáyat* “he protected” *gopíyet* “he may protect”

नेटि । १ । २ । ४ ।

इडादौ तिचि हलन्तस्य वृद्धिर्न । अगोपायीत् । अगोपीत् । अगोप्सीत् ।

No 512—WHEN *sich*, PRECEDED BY IT, follows, *iriddhi* (No 499) shall NOT be the substitute of a root ending in a consonant Thus we have *agopayit* or *agopit*, or (when the *it* is omitted under the option allowed by No 511) *agaupsit* “he protected”

भ्रलो भ्रलि । ८ । २ । २६ ।

भ्रल परस्य सस्य लोपो भ्रलि । अगोप्ताम् । अगोप्सुः । अगोप्सीः । अगोप्तम् । अगोप्त । अगोप्सम् । अगोप्स्व । अगोप्स्म । अगोपायिष्यत् । अगोपिष्यत् । अगोप्यत् । ति क्षये । १३ । क्षयति । चिन्नाय । चिन्तियतुः । चिन्तियुः । एकाच इति निषेधे प्राप्ते ।

No 513 --Let there be elision of what *s* comes AFTER a JHAL WHEN a JHAL FOLLOWS Thus *agaupṭam* "they two protected," *agaupṣuh* "they protected," *agaupṣih* "thou didst protect," *agaupṭam* "you two protected," *agaupṭa* "you protected," *agaupṣam* "I protected" *agaupṣua* "we two protected," *agaupṣma* "we protected" *agop'yishyat* or *agopishyat* (No 503) or *cgopsyat* (No 511) he would protect"

The next verb to be conjugated is *lsh* "to wane," which makes *lshayati* "he wanes" *chikshaya* "he waned," *chikshiyatuh* (No 220) they two waned," *chikshiyuh* "they waned"

A prohibition (of the augment *it*—No 433) having presented itself in rule No 510 we look forward

कृसभृवृस्तुद्रुसुश्रुवो लिटि । ७ । २ । १३ ।

क्रादिभ्य एव लिट इणन स्यादन्यस्मादनिटोऽपि स्यान् ।

No 514 —It is only AFTER the verbs *hr*, &c viz—KRI "to make" SRI "to go," BHRI "to nourish," VRI "to choose," SHRU "to praise," DRI "to run," SRU "to drop," and SRU "to hear," that *it* (No 433) shall not be the augment, WHEN it is LIT that FOLLOWS,—after another verb, though it be one (No 510) that has not *it*, (when followed by a different *ārdhadhātuka* affix) the augment shall come (if *lit* beginning with *al*, follows)

अचस्तास्वत् थल्यनिटो नित्यम् । ७ । २ । ६१ ।

उपदेशोऽन्तो यो धातुस्तासौ नित्यानिट् ततस्थल इण् न ।

No 515 —AFTER a root which ends in a VOWEL in its original enunciation, and which is ALWAYS DEVOID OF the augment *IT* when *tās* (No 435) follows,—THAL (No 424) LIKE TASI, shall not have the augment *it*

उपदेशोऽत्वतः । ७ । २ । ६२ ।

उपदेशोऽकारवान् यस्तासौ नित्यानिट् ततः परस्य थल इण् न स्यात् ।

No 516 —When a root (ending in a consonant), WITH SHORT A as its vowel IN THE ORIGINAL ENUNCIATION, is always devoid of the augment *it* when followed by *tās*, then *thal*, coming after that root shall not have the augment *it*

ऋतो भारद्वाजस्य । ७ । २ । ६३ ।

तासौ नित्यानिटः ऋदन्तादेव थलो नेङ् भारद्वाजस्य मते । तनान्यस्य
स्यादेव । अयमत्र सग्रहः ।

अजन्तोऽकारवान् वा यस्तास्यनिट् थलि वेडयम् ।

ऋदन्त ईदृङ्गित्यानिट् क्राद्यन्यो लिटि सेड्भवेत् ॥

चिह्नयिथ । चिह्नेथ । चिह्नियथु । चिह्निय । चिज्ञाय । चिज्ञय । चिज्ञि
यित्र । चिह्नियिम । ज्ञेता । ज्ञेथ्यति । ज्ञयत् । अज्ञयत् । ज्ञयेत् ।

No 517—In the opinion OF BHĪRADWAJA, it is only AFTER a root which ends in SHORT RI, always devoid of the augment *it* when *tasī* follows, that *thal* shall not have the augment *it*. Hence *it* should be the augment of any other verb (in Bhāraduāja's opinion—in deference to which Nos 515 and 516 are considered optional)

Here follows a couplet containing a synopsis of these rules relating to the augment *it*. What root ends in a vowel, or (ending in a consonant) has a short *a*, if it be devoid of *it* when *tasī* follows, may optionally have *it*, when *thal* follows. "What ends in short *ri* is, under the same circumstances, always devoid of *it*. Any verb except *hri*, &c (No 514), should have *it*, when *lit* follows (the foregoing option in the case of *thal* being borne in mind)"

Thus we have either *chikshayitha* or *chikshetha* "thou didst wane," *chikshiyathuh* "you two waned," *chikshiya* "you waned," *chikshāya* or *chikshaya* "I waned," *chikshiyava* "we two waned," *chikshiyama* "we waned," *kshetu* "he will wane," *ksheshyoti* "he will wane," *kshoyatu* "let him wane," *a'shayat* "he waned," *kshayet* "he may wane"

अकृत्सार्वधातुकयोर्दीर्घः । ७ । ४ । २५ ।

अजन्ताङ्गस्य दीर्घा यादौ प्रत्यये न तु कृत्सार्वधातुकयो । क्षीयात् ।

No 518—Of an inflective base ending in a vowel, the LONG vowel shall be the substitute, when an affix, beginning with the letter *y* follows, but NOT IF the affix be one of those called KPIT (No 329) OR 1 SRVADHATUKA. Thus *kshiyot* "may he wane"

सिचि वृद्धिः परस्मैपदेषु । ७ । २ । १ ।

इजन्ताङ्गस्य वृद्धिः स्यात् परस्मैपदे सिचि । अक्षेपीत् । अक्षेप्यत् । तप
सतापे । १४ । तपति । तताप । तेषु । तेषु । तेषिथ । ततथ्य । तप्ता ।

तप्यति । तपतु । अतपत् । तपेत् । तप्यात् । अताप्सीत् । अताप्ताम् ।
अतप्यत् । क्रमु पादविक्षेपे । १५ ।

No 519—Let VRIDDHI be the substitute of an inflective base ending in *ih*, WHEN SUCH FOLLOWS AND THE PARASMAIPADA AFFIXES ARE EMPLOYED Thus *aksharshat* "he waned," *aksheshyat* "he would wane"

The next verb to be conjugated is *tap* (*tapa*) "to burn," which makes *tapatī* "he burns," *tutapa* "he burned," *tipatuh* (No 494) "they two burned," *tepuh* "they burned," *tepithi* (No 495) or optionally without the augment *it*—No 517—) *tataptha* "thou didst burn," *taptā* "he will burn," *tapsiyatī* "he will burn," *tipatu* "let him burn," *atapot* "he burned," *tapet* "he may burn," *tapyāt* "may he burn," *atāpsit* (No 499) "he burned," *atāptām* (No 513) "they two burned," *atapsyat* "he would burn"

The next verb to be conjugated is *liam* (*liamu*) "to walk"

वा भ्राशस्नाशभ्रमुक्रमुक्रमुत्रसित्रुटिलषः । ३ । १ ।

१० ।

एभ्यः श्यन् वा कर्त्रेणै सार्वधातुके परे । पक्षे शप् ।

No 520—AFTER these verbs, in the active voice, viz BHRĪS "to shine," BHLAS "to shine," BHRAM "to whirl," KRAM "to walk," KLAM "to be sad," TRAS "to fear," TRUT "to cut," AND LASH "to desire," there is OPTIONALLY *syān* (No 669) On the other alternative there is *sap* (No 419)

क्रमः परस्मैपदेषु । ७ । ३ । ७६ ।

क्रमो दीर्घ परस्मैपदे शिति । क्राम्यति । क्रामति । चक्राम । क्रमिता ।
क्रमिष्यति । क्राम्यतु । क्रामतु । अक्राम्यत् । अक्रामत् । क्राम्येत् । क्रामेत् ।
म्यात् । अक्रमीत् । अक्रमिष्यत् । पा पाने । १६ ।

No 521—Let a long vowel be the substitute OF the vowel of the root KRAM, WHEN an affix with an indicative *s* FOLLOWS, and A PARASMAIPADA Thus we have optionally (No 520) *liāmyatī* or *liāmatī* "he walks," *chalīāma* "he walked," *liāmitā* "he will walk," *liāmiṣhyatī* "he will walk," *liānyatu* or *liāmitu* "let him walk," *ahīāmyat* or *ahīāmat* "he walked," *liāmyet* or *liāmet* "he may walk," *liāmyot* "may he walk," *ahīāmat* "he walked," *ahīāmiṣhyat* "he would walk"

The next verb to be conjugated is *pā* "to drink"

**पाघ्राध्मास्थान्नादाण्ढृश्यर्तिसर्तिशदसदां पिब-
जिघ्रधमतिष्ठमनयच्छपश्यधौशीर्च्छयसीदाः । ७ । ३ ।
७८ ।**

पादीना पिबादयः स्युरित्सञ्जकशादौ प्रत्यये । पिबादेशोऽदन्तस्तेन न
गुणः । पिबति ।

No 522 —OF the verbs *pā*, &c *viz* PĀ "to drink," GHPĀ "to
smell," DHMĀ "to blow," SHTHĀ "to stand," MVA "to acquire by study,"
DAN "to give," DRIS "to see," RI "to go," SRI "to run," SID "to wither,"
AND SHAD "to decay," let the substitutes be *piba* &c (*viz* PIBA,
JIGHRA DHAVA, TISHTHA, VANA, YACHCHHA, PASYA PICHOHHA DHU
SRI AND SIDA) when an affi beginning with an indicative s, follows
(—see No 419)

The substitute *piva* ends in short *a* (not in *b*), hence there is not
the substitution of *guna* (by No 485), and we have *pivat* "he drinks."

आत औ णलः । ७ । १ । ३४ ।

पयै ।

No 523 —AFTER a root ending in LONG *ā*, there shall be AU instead
OF NAI (No 424) Hence *pupau* "he drank"

आतो लोप इटि च । ६ । ४ । ६४ ।

अजाद्योराधधातुकयोः कडिद्विटे परयोरातो लोप । पपतु । पपु ।
पपिथ । पपाथ । पपथु । पप । पपौ । पपिन्न । पपिन् । पन् । नास्यति ।
पिबतु । अंबित् । पिबेत् ।

No 524 —There shall be ELISION OF LONG *a* when an *ardh*
dhr̥vika affix follows, beginning with a vowel and having an indicative
l or *v*, AND WHEN the augment IT FOLLOWS Hence *papatuh* (No
486) "they two drank," *pipuh* "they drank," *apitha* or (without the
augment *v*—517—) *papatha* "thou didst drink," *paparhuv* "you two
drank," *papa* "you drank," *papau* (No 523) "I drank," *pupiva* "we
two drank," *papima* "we drank," *patā* "he will drink," *pasyat* "he
will drink," *pibat* (No 522) "let him drink," *apbat* "he drank," *pibet*
"he may drink"

एलिडि । ६ । ४ । ६७ ।

धुसन्नकाना मास्यादीना च एत्व स्यादार्धधातुके किति लिडि । पेयात् ।
गातिस्थिति सिचो लुक् । अपात् । अपाताम् ।

No 525—Let there be a change to F of the vowel of the verbs called *ghu* (No 662), and of the verbs *mā* 'to measure,' *sthā* 'to stand,' &c (No 625), WHEN an *ardhadhatuka* substitute of LIS (No 465), with an indicative *h*, FOLLOWS

Thus *peyāt* "may he drink" "As there is elision (*luh*) of *sih* by No 473, we have *apot* 'he drink,' *apatam* "they two drink"

आतः । ३ । ४ । ११० ।

सिज्लुकि आदन्तादेव भेर्जुस् ।

No 526—When elision (*luh*) of *sih* takes place (No 473), AFTER what ends in LONG \acute{A} only *jus* is the substitute of *ju* (No 461)

उस्यपदान्तात् । ६ । १ । ६६ ।

अपदान्तादकारादुपि पररूपमेकादेश । अपु । अपास्यन् । त्वाै हर्षन्नये ।
१७ । म्नायति ।

No 527—WHEN *us* (No 526) comes AFTER WHAT *o* or *a* IS NOT FINAL IN A PĀDA (No 20), the form of the subsequent vowel shall be the single substitute of both. Thus we have *apā + us* (No 526) = *apuh* 'they drank,' *apasyat* "he would drink"

The next verb to be conjugated is *glav* 'to be languid,' which makes *glavat* 'he is languid'

आदेच उपदेशोऽशिति । ६ । १ । ४५ ।

उपदेशे एजन्तस्य धातोरत्वं न तु शिति । जलौ । म्नाता । म्नायति ।
म्नायत् । म्नायात् । म्नायेत् ।

No 528—There shall be a substitution of LONG \acute{A} for the final *o* of WHAT ROOT, IN THE ORIGINAL ENUNCIATION, ENDS IN *ech*, but NOT if an affix with AN INDICATORY *s* (such as *sap*) FOLLOWS. Thus as *sap* (No 419) is not affixed when *lit* (No 432) follows, the *o* of *glav* becomes \acute{a} , and then, by Nos 523 and 41, we have *juglavu* 'he was languid,' *glatu* "he will be languid," *glāsyati* "he will be languid" *gloyatu* "let him be languid," *aglāyat* 'he was languid," *glayet* "he may be languid"

वान्यस्य संयोगादेः । ६ । ४ । ६८ ।

घुमास्यादेरन्यस्य संयोगादेर्धातोरात् एत्व वार्धधातुके किति लिङि ।
भ्लियात् । भ्लयात् ।

No 529 —Let there be OPTIONALLY a change to *e* of the long *á* OF ANY OTHER root, BEGINNING WITH A CONJUNCT consonant, than the roots called *ghu*, and the roots *ma*, *stha*, &c (No 625), when an *á* *dha-* *dhátuka* substitute of *lín*, with an indicatory *l* (No 465), follows Thus we have *gleydt* or *glayat* (No 528) “may he be languid”

यमरमनमातां सकृ च । ७ । २ । ७३ ।

एषा सकृ स्यादेभ्यः सिच इट् स्यात् परस्मैपदेषु । अग्लासीत् । अग्ला-
स्यत् । ह्रू कौटिल्ये । १८ । हूरति ।

No 530 —OF these, viz of the verbs YAM “to restrain,” RAM ‘to sport,” NAM ‘to bow,” AND what roots end in LONG *á*, let SAK be the augment, AND let *it* be the augment of *suñ* coming after these, when the *parasmaipada* affixes are employed Thus *aglásit* (No 479) “he was languid,” *aglásyut* ‘he would be languid”

Then next verb to be conjugated is *hvir* ‘to bend” which makes *hvirati* “he bends”

ऋतश्च संयोगादेर्गुणः । ७ । ४ । १० ।

ऋदन्तस्य संयोगादेर्ङ्गस्य गुणो लिटि । उपधाया वृद्धि । जह्वार । जह्व-
रतु । जह्वरु । जह्वर्ये । जह्वरथु । जह्वर । जह्वार । जह्वर । जह्वरिव । जह्व-
रिम । ह्रूता ।

No 531 —Let GUNA (notwithstanding Nos 486 and 467) be the substitute OF WHAT inflective base ENDS IN SHORT RI AND BEGINS WITH A CONJUNCT consonant, when *lit* follows

After substituting *vridhhi* for the penultimate, by No 489, we have *jahvára* ‘he bent,” *jahvaratuh* “they two bent,” *jahvaruh* ‘they bent,” *jahvaritha* ‘thou didst bend,” *jahvarathuh* “you two bent,” *jahvara* ‘you bent,” *jahvara* or *jahvara* No 490 ‘I bent,” *jahvarima* ‘we two bent,” *jahvarima* “we bent,” *hvaritá* “he will bend”

ऋदुनोः स्ये । २ । ७ । ७० ।

ऋतो हन्तेश्च स्येष्ट । ह्वरिष्यति । ह्वरतु । अह्वरत् । ह्वरेत् ।

No 532—Let it be the augment OF SYA (No 435) AFTER what ends in SHOFT PI, AND after the verb HAN “to kill” Thus *huarishyoti* “he will bend,” *huaratu* “let him bend,” *ahvarat* “he bent” *hvarat*, he may bend”

गुणोऽर्तिसंयोगाद्योः । ७ । ४ । २६ ।

अर्ते सयोगादेर्दन्तस्य च गुणो यकि यादावार्धधातुके लिङि च ।
द्वयात् । अह्वार्षीत् । अह्वरिष्यत् । श्रु श्रवणे । १९ ।

No 533—Let GUNĀ be the substitute OF the verb RI “to go,” AND OF WHAT BEGINS WITH A CONJUNCT consonant and ends with short *ri*, when *yal* (No 801) or an *ārdhadhātuka* substitute of *uā* (No 465), beginning with *y*, follows Thus *huarayat* “may he bend” *ahvāshīt* “he bent,” *ahvarishyat* “he would bend”

The next verb to be conjugated is *śru* “to hear”

श्रुवः श्रु च । ३ । १ । ७४ ।

श्रुव. श्रु इत्यादेश स्यात् श्रुप्रत्ययश्च । श्रुणोति ।

No 534—OR ŚRU let ŚRI be the substitute, AND let there be the affix *śru* (No 687) Thus we have *śrivoti* (No 235) “he hears”

सार्वधातुकमपित् । १ । २ । ४ ।

अपित् सार्वधातुक द्विट्वत् । श्रुणुत. ।

No 535—A SĀRVADHĀTUKA affix, WITHOUT AN INDICATORY P shall be like what has an indicatory *ñ* (No 467) Hence *śrinvutuh* “they two hear”

हुश्रुवोः सार्वधातुके । ६ । ४ । ८७ ।

हुश्रुवोरनेकाचोऽसयोगपूर्वस्विवर्णस्य यण् स्यादचि सार्वधातुके । श्रुव-
न्ति । श्रुणोषि । श्रुणुयः । श्रुणुथ । श्रुणोमि ।

No 536—WHEN A SĀRVADHĀTUKA affix, beginning with a vowel FOLLOWS, let there be a semi-vowel in the room OF the *u* of the verb HU “to sacrifice,” AND of what ends in ŚNU (No 687) when a conjunct consonant does not precede, and there are more vowels than one in the word Thus we have *śrinvanti* “they hear,” *śrinvoshi* “thou hearst,” *śrinvuthah* “you two hear,” *śrinvutha* “you hear,” *śrinvomi* “I hear”

लोपश्चास्यान्यतरस्यां म्वोः । ६ । ४ । १०७ ।

असंयोगपूर्वस्य प्रत्ययोक्कारस्य लोपो वा भ्रवोः परयोः । शृण्वः । शृणुव ।
 शृणम । शृणुम । शृण्वाव । शृणुवतुः । शृणुवुः । शृणोथ । शृणुवथुः । शृणुव ।
 शृण्वाव । शृणुव । शृणुम । श्रिता । श्रिष्यति । शृणोतु । शृणुताम् । शृण्वन्तु ।

No 537—AND let there be OPTIONALLY ELISION OF THIS—*i* e of the *u* of an affix not preceded by a conjunct consonant—WHEN M OR V FOLLOWS Thus we have *srinuah* or *srinuah* ‘we two hear,’ *srinmah* or *srinumah* ‘we hear,’ *susāra* ‘he heard,’ *susuvotuh* ‘they two heard,’ *susuvuh* ‘they heard,’ *sus.otha* ‘thou didst hear,’ *susuvotuh* ‘you two heard,’ *sus.ura* ‘you heard,’ *sus.ōra* ‘I heard,’ *sus.ura* ‘we two heard,’ *sus.uma* ‘we heard’ *srota* ‘he will hear’ *soshyati* ‘he will hear,’ *sinotu* ‘let him hear,’ *sinutām* ‘let the two hear’ *sinuantu* ‘let them hear’

उतश्च प्रत्ययादसंयोगपूर्वात् । ६ । ४ । १०६ ।

असंयोगपूर्वात् प्रत्ययोतो हर्लुक् । शृणु । शृणुतात् । शृणुतम् । शृणुत ।
 गुणावादेशौ । शृण्वान । शृण्वाव । शृण्वाम । अशृणोत् । अशृणुताम् ।
 अशृण्वन् । अशृणो । अशृणुतम् । अशृणुत । अशृण्वम् । अशृण्व । अशृणुवत् ।
 अशृणम । अशृणुम । शृणुयात् । शृणुयाताम् । शृणुयुः । शृणुयाः । शृणुया-
 तम् । शृणुयात् । शृणुयाम् । शृणुयाव । शृणुयाम । श्रूयात् । अश्रूयात् ।
 अश्रूयत् । गन्तु गतौ । २० ।

No 538—AND let there be elision (*luk*) of *hr* (No 447), coming AFTER the SHOFT *u* of AN AFFIX NOT PRECEDED BY A CONJUNCT consonant Thus *srinu* ‘hear thou,’ *srinutat* (No 444) ‘mayst thou hear,’ *sinutām* ‘do you two hear,’ *sinuta* ‘hear ye’ The augment derived from No 450 causes the substitution of *guna* by No 420, and *uv* having been substituted for this by No 29, we have *sinavanr* ‘let me hear,’ *sinardra* (Nos 450 and 455) ‘let us two hear,’ *sinurāma* ‘let us hear,’ *asrut* (No 458) ‘he heard,’ *asrutām* ‘they two heard,’ *asrinvan* (No 536) ‘they heard,’ *asrinoh* ‘thou didst hear’ *asrutum* ‘you two heard,’ *asrutu* ‘you heard,’ *asrinavam* ‘I heard,’ *asrinva* (No 537) or *asrinva* ‘we two heard,’ *asrinma* or *asrinma* ‘we heard,’ *sinuyāt* (Nos 460 and 461) ‘he may hear,’ *sinuyātām* ‘they two may hear,’ *sinuyuh* (Nos 461 and 527) ‘they may hear,’ *sinuyāh* ‘thou mayst hear,’ *sinuyatām* ‘you two may hear,’ *sinuyatu* ‘you may hear,’ *sinuyām* ‘I may hear,’ *sinuyāva*

we two may hear *śravyāma* ' we may hear,' *śravyāt* (Nos 466, 467 and 518) ' may he hear,' *śravyat* (Nos 479, 480, and 519) ' he heard,' *śravyat* ' he would hear '

The next verb to be conjugated is *gam* (*gamīti*) ' to go '

इषगमियमां छः । ७ । ३ । ७७ ।

एषा छ शिति । गच्छति । जगाम ।

No 539—Let CHHA bc the substitute of the finals OF these viz ISH "to wish GAM "to go,' AND IAM 'to restrain," when an affix, having an indicator s follows Thus (when *sup*—No 419—follows) we have *gachchhanti* ' he goes, but the substitution does not take place (No 432) in *jagama* ' he went "

गमहनजनखनघसां लोपः क्त्विनङि । ६ । ४ ।

६८ ।

एषामुपधाया लोपोऽजादौ क्ङिति न त्वङि । जग्धु । जग्मु । जगमिथ । जगन्थ । जग्मथु । जग्म । जगाम । जगम । जग्मिथ । जग्मिम । गन्ता ।

No 540—Let there be ERISION OF the penultimate of these, viz GAM "to go' HAN 'to kill,' JAN 'to produce,' KHAN 'to dig," AND GHAS "to eat,' WHEN ANY affix EXCEPT AN (No 542), FOLLOWS beginning with a vowel and DISTINGUISHED BY AN INDICATORY K OR N Thus we have *jagmātukh* (No 486) "they two went," *jagmāth* "they went ' *jagmānthu* (No 517) or *jagmānthu* "thou didst go,' *jagmānthuh* ' you two went,' *jagmā* ' you went," *jagāma* or *jagama* (No 490) ' I went," *jagmāva* (No 433) ' we two went,' *jagmāma* "we went," *gantō* (No 510) "he will go '

गमेरिट् परस्मैपदेषु । ७ । २ । ५८ ।

गमेः सादेरार्धधातुक्त्वेष्ट परस्मैपदेषु । गमिष्यति । गच्छतु । अगच्छत् । गच्छेत् । गम्यात् ।

No 541—Let IT be the augment of an *āndhad'ātuka* affix beginning with s, coming AFTER the verb GAM "to go," WHEN THE PARASMAIPADA terminations ARE EMPLOYED Thus *gamishyati* "he will go," *gachchhat* (No 539) "let him go," *agachchhat* "he went" *gachchhet* "he may go," *gamyat* "may he go '

पुषादिव्युताद्युल्लदितः परस्मैपदेषु । ३ । १ । ५५ ।

श्यन्विकरणपुषादेर्व्युतादेर्लौदितश्च परस्य ज्ञेइ परस्मैपदेषु । अगमत् ।
अगमिष्यत् ।

इति परस्मैपदिनः ।

No 542—Let *an* be the substitute of *chl* (No 471), coming AFTER the roots PUSH ‘to nourish’ ETC, which have the class-affix (*ulharina*) *syon*, i e which belong the 4th conjugation—(No 669), AND after the roots DYT ‘to shine’ &c, AND after THOSE WHICH (like *gamh*) HAVE AN INDICATORY LRI, WHEN THE PARASMAIPADA terminations ARE EMPLOYED Thus *agamat* ‘‘he came,’’ *agamishyat* (No 541) ‘‘he would come’’

So much for the conjugation of those verbs of the first class which take the *parasmaipada* terminations

The next verb to be conjugated, viz *edh* ‘‘to increase,’’ takes the *ātmanepada* terminations

एध वृद्धौ । १ ।

दित आत्मनेपदानां टेरे । ३ । ४ । ७६ ।

दितो लस्यात्मनेपदाना टेरेत्वम् । एधते ।

No 543—Let there be a change to E OF the TI (No 52) OF THE ATMANEPADA substitutes OF WHAT *l* (No 404) HAS AN INDICATORY T Thus *edh+ta* (Nos 407 and 419) becomes *edhate* ‘‘he increases’’

आतो डितः । ७ । २ । ८१ ।

अत. परस्य डितामाकारस्य इय् स्यात् । एधेने । एधन्ते ।

No 544—Let there be *iy* in the room OF the A OF WHAT affix HAS AN INDICATORY S (No 535) and comes after short *a* Thus *edhet* (No 463) ‘‘they two increase,’’ *edhante* (No 421) ‘‘they increase’’

थासः से । ३ । ४ । ८० ।

दितो लस्य थास. से स्यात् । एधसे । एधेये । एधध्वे । अतो गुणे ।
एधे । एधावहे । एधामहे ।

No 545—Let *se* be the substitute OF THÁS the substitute of an *l* that has an indicatory *t* Thus *edhase* ‘‘thou increasest,’’ *edhethe* (No

544) "you two increase," *edhadhue* 'you increase' When *guna* comes after short *a* (No 300), the *guna* alone is the substitute—thus *edhu + e* (No 543) = *edhe* "I increase," *edhtrone* (No 422) "we two increase" *edhamohe* 'we increase'

इजादेश्च गुरुमतोऽनृच्छः । ३ । १ । ३६ ।

इजादिर्यो धातुर्गुरुमानृच्छत्यन्यस्तत आम् स्याल्लिटि ।

No 546 —When *lit* follows, let there be *ám* (No 504) AFTER THAT root WHICH, being OTHER THAN the root RICHCHHA "to go," BEGINS WITH ICH AND HAS A HEAVY VOWEL (Nos 483 and 484)

आम्प्रत्ययवत् कृजोऽनुप्रयोगस्य । १ । ३ । ६३ ।

आम् प्रत्ययो यस्मादित्यतद्गुणपविज्ञानो बहुव्रीहि । आम्प्रकृत्या तुल्यमनुप्रयुज्यमानात् कृजोऽप्यात्मनेपदम् ।

No 547 —The word '*ám-pratyaya*,' in this aphorism, meaning "that after which the affix *ám* (No 504) comes," is a compound, of the kind termed *Bahuvrīhi* (No 1034), denoting that which does not exhibit (to one's perception) the characteristic implied in the name LIKE the verb THAT TAKES THE AFFIX *ÁM* (if the verb be conjugated with the *átmanepada* terminations), so let the *átmanepada* terminations be those OF the verb KRI when SUBJOINED thereto (as an auxiliary)

[Among *Bahuvrīhi* compounds, the Sanskrit grammarians distinguish those denoting that of which the matters implied in the name are perceived along with the thing itself (*tadguna samijnana*) from those denoting what is otherwise (*atadguna-samijnana*) The stock illustration of the former kind is "*līngha karman anaya*"—1 e "bring Long-ea"—where the long eas accompany and mark the individual and of the latter kind, "*dīshita-sāgaram anaya*"—1 e "bring him that has seen the ocean"—where the ocean does not accompany the man, nor enable you to recognise him among a group of persons who have never seen it The term "*ám-pratyaya*" above-mentioned 1 e "that which has the affix *ám*," is of the latter description We are told that the auxiliary is to take the same tense-affixes as "that which has the affix *ám*," but the verb, when we look at any part of it (such as *edhate*) with a tense-affix, has no *ám* then visible—the *ám*, when present, causing (No 506) the elision of the tense-affixes]

लिटस्तभयोरेशिरेच् । ३ । ४ । ८१ ।

लिङादेशयोस्तभयोरेशिरेचौ स्त । एधाचक्रे । एधाचक्राते । एधाचक्रिरे ।
एधाचक्रषे । एधाचक्राथे ।

No 543 —LS AND IPECH are the substitutes OF T AND JH, the substitutes OF IIT. Thus we have *edhamchakre* 'he increased,' *edhamchakrate* 'they two increased,' *edhamchakrire* 'they increased,' *edhamchakrishhe* 'thou didst increase,' *edhamchakraithe* 'you two increased'

इणः षीध्वंलुङ्लितां धोऽङ्गात् । ८ । ३ । ७८ ।

इणन्तादङ्गात् परेपा षीध्वलुङ्लिता धस्य ङ । एधाचक्रद्धे । एधाचक्रे ।
एधाचक्रवहे । एधाचक्रमहे । एधाबभूव । एधामास । एधिता । एधितारौ ।
एधितार । एधितासे । एधितासाथे ।

No 549 —Let there be cerebral *dh* in the room OF the dental *dh* OF the termination *shrihva n* (No 555), AND of a substitute OF LUS AND LI, coming AFTER AN INELECTIVE BASE THAT ENDS IN one of the letters of the *pratyahāra* IN. Thus *edhamchakridhu* "you increased," *edhamchakre* 'I increased,' *edhamchakrivhe* 'we two increased,' *edhamchakrimah* 'we increased' This tense may be formed thus also—*edhambabhūva* (No 507) or *edhamāsa*. Then, *edhitī* 'he will increase,' *edhitāsu* 'they two will increase,' *edhitāsu* 'they will increase,' *edhitāse* (No 545) 'thou wilt increase,' *edhitāsihe* "you two will increase"

धि च । ८ । २ । २५ ।

धादौ प्रत्यये सस्य लोप । एधिताध्वे ।

No 550 —AND WHEN an affix beginning with *DH* FOLLOWS let there be elision of *s*. Thus *edhitādhwe* 'you will increase'

ह एति । ७ । ४ । ५२ ।

तासस्त्याः सस्य ह. स्यादेति षरे । एधिताहे । एधितास्वहे । एधिता-
स्महे । एधिष्यते । एधिष्येते । एधिष्यन्ते । एधिष्यसे । एधिष्येथे । एधिष्यध्वे ।
एधिष्ये । एधिष्यावहे । एधिष्यामहे ।

No 551 —Let *H* be the substitute of the *s* of *tās* and of the verb as "to be," WHEN *E* FOLLOWS. Thus *edhitāhe* "I will increase," *edhitāsuhe* "we two will increase," *edhitāmahe* "we will increase,"

edhishyate "he will increase," *edhishyete* (No 544) 'they two will increase,' *edhishyante* "they will increase," *edhishyase* "thou wilt increase," *edhishyethe* "you two will increase," *edhishyārdhwe* "you will increase," *edhishye* 'I will increase,' *edhishyāvāhe* "we two will increase," *edhishyāmāhe* 'we will increase'

आमेतः । ३ । ४ । ९० ।

लोट एत आम् । एधताम् । एधेताम् । एधन्ताम् ।

No 552—Let there be *AM* in the room OF THE *F* (No 543) of *lot*. Thus *edhatam* "let him increase," *edhetām* (No 544) "let the two increase," *edhantam* 'let them increase'

सवाभ्यां वामौ । ३ । ४ । ९१ ।

सवाभ्या परम्य लोटित क्रमाद्दामौ स्त । एधस्व । एधेयाम् । एधध्वम् ।

No 553—In the room of the *e* of a substitute of *lot* coming AFTER *S* OR *V*, there are *V* AND *AM* respectively. Thus (instead of *edhase*, *edhaswa* 'do thou increase,' *edhetām* (No 552) "do you two increase" *edhadhvam* (Nos 543 and 553) 'do you increase'

एत से । ३ । ४ । ९३ ।

लोडुत्तमस्य । एधै । एधावहे । एधामहे । आटश्च । एधेय । एधेताम् । एधेन्त । एधेया । एधेयाम् । एधध्वम् । एधे । एधावहि । एध महि ।

No 554—Let *AI* be the substitute OF *E* forming part of the 'highest' person if the substituted for *lot*. Thus *edhase* 'let me increase,' *edhavahar* 'let us two increase,' *edhamohar* 'let us increase,' and then *at* (No 478) is prefixed to make (*o + evahata =*) *ardhata* (No 218) "he increased" *ardhetām* (No 544) "they two increased" *ardhanta* (No 421) 'they increased' *ardhathah* 'thou didst increase' *ardhethām* "you two increased" *ardhadhvam* 'you increased,' *ardhe* 'I increased,' *ardhavahi* (No 422) 'we two increased,' *ardhamthe* 'we increased'

लिङः सीयुद् । ३ । ४ । १०२ ।

सलोप । एधेत । एधेयाताम् ।

No 555—Let *SIYUT* be the augment OF *LIṢ*. There is elision of the *s* by No 461—The *y* is elided by No 463. Thus we have *edheta* 'he may increase,' *edheyātām* "they two may increase"

भस्य रन् । ३ । ४ । १०५ ।

लिङ् । एधेत् । एधेया । एधेयाथाम् । एधेध्वम् ।

No 556 —Let RAN be the substitute OF JH in the room of *lin*. Thus *edheran* (No 555) "they may increase" *edhetháh* "thou mayst increase," *edheyáthám* "you two may increase," *edhedhvam* "you may increase"

इटाऽत् । ३ । ४ । १०६ ।

लिङादेशस्य । एधेय । एधेवहि । एधेमहि ।

No 557 —Let SHORT A be in the room OF IT, the substitute of *liá*. Thus *edheya* (No 555) "I may increase" *edhevahi* "we two may increase" *edhemahi* "we may increase"

सुट् तिथोः । ३ । ४ । १०७ ।

लिङस्तथोः सुट् । यलोप । आर्धधातुकत्वात् सलोपो न । एधिषीष्ट । एधिषीयास्ताम् । एधिषीरन् । एधिषीष्ठा । एधिषीयास्याम् । एधिषीध्वम् । एधिषीय । एधिषीवहि । एधिषीमहि । ऐधिष्ट । ऐधिषाताम् ।

No 558 —Let SUT be the augment OF T AND TH, when part of a substitute of *lin*. The augment *syut* also is obtained from No 555. The *y* (of *syut*) is elided by No 463. As the substitutes of *lin* in the sense of benediction, we *ádhadhatuka* (No 465), the elision of the *s* (of *syut* and *sut* directed by No 461, does not take place. Thus we have *edh+i* (No 433) + *si* + *stó*, which, by Nos 169 and 78, becomes *edhishahiti* "may he increase," *edhishiyastam* "may they two increase,"—then, as *sut* does not come except before *t* or *th* *edhishvan* (No 556) "may they increase," *edhishshthah* "mayst thou increase," *edhishiyastham*, "may you two increase," *edhishdhvam* "may you increase," *edhishya* (No 557) "may I increase," *edhishvahi* "may we two increase," *edhishvahi* "may we increase," *ardhishiti* (Nos 478, 471, 472, 483, and 169) "be increased," *ardhishatám* "they two increased"

आत्मनेपदेष्वनतः । ७ । १ । ५ ।

अनकारात् परस्यात्मनेपदेषु भस्यात् स्यात् । ऐधिषत । ऐधिष्ठा । ऐधिषाथाम् । ऐधिष्वम् । ऐधिषि । ऐधिष्वहि । ऐधिषमहि । ऐधिष्यत । ऐधिष्ये

ताम् । ऐधिव्यन्त । ऐधिव्यया । ऐधिव्ययाम् । ऐधिव्यध्वम् । ऐधिव्ये । ऐधि-
व्यावहि । ऐधिव्यामहि । कम् कान्तौ । २ ।

No 559—Let there be *at* in the room of *jh*, NOT coming AFTER the vowel A, WHEN the terminations are THE *ĀTMANEPADA*. Thus *ardhishata* “they increased,” *ardhishthah* ‘thou didst increase’ *ardhishdathan* ‘you two increased,’ *ardhishdharvam* (Nos 549 and 550), ‘you increased,’ *ardhishri* ‘I increased,’ *ardhishvahi* ‘we two increased,’ *ardhishmahi* ‘we increased,’ *ardhishyatu* ‘he would increase,’ *ardhishyetām* (Nos 544, 535 and 463) “they two would increase,” *ardhishyanta* “they would increase,” *ardhishyothah* “thou wouldst increase,” *ardhishyethām* ‘you two would increase’ *ardhishyodhuom* “you would increase,” *ardhishye* “I would increase,” *ardhishyā-
vahi* (No 422) “we two would increase,” *ardhishyomahi* “we would increase”

The next verb to be conjugated is *lam* (*lanu*) “to desire

कमेरिङ् । ३ । १ । ३० ।

स्वार्थे । द्वित्वात् तङ् । कामयते ।

No 560—Let the affix *NI* (leaving *ni*) come AFTER the root *KAM* ‘to desire,’ without altering the meaning (No 502) As the affix has an indicator *ñ*, the *ātmanepada* terminations (*tañ*—No 409) are employed (No 410) Thus we have *lamayate* (Nos 489 and 420) “he desires”

अयामन्तालवाय्येत्स्विष्णुषु । ई । ४ । ५५ ।

एषु खेर्य् । कामयाचक्रे । आयादय इति णिङ् वा । चकमे । चक्रमाते ।
चक्रमिरे । चक्रमिपे । चक्रमाथे । चक्रमिध्वे । चकमे । चक्रमिवहे । चक्रमि-
महे । कामयिता । कामयितासे । कमिता । कामयिष्यते । कमिष्यते । काम-
यिताम् । अकामयत । कामयेत । कामयिषीष्ट । कमिषीष्ट ।

No 561—Let *ay* be the substitute of *ni* WHEN these—*vi* *AM* (No 504), *ANTA*, *ĀLU*, *ĀYYA*, *ITNU*, AND *ISHNU* (—affixes, of which there is no further mention made in this grammatical compendium—, FOLLOW Thus *lamayānchakre* “he desired’ In cases where, as in the 2nd part, the affixes are *ārjhadhātula* (No 432), the *mā* (No 560), by No 503, is optional—thus we may have *chakume* “he desired’ *chūomāte* “they two desired,’ *chakumire* (No 548) ‘they desired’,

chakamishhe 'thou didst desire,' *chukamathe* 'you two desired' *chakimadhwe* (No 549) "you desired," *chakame* 'I desired,' *chukamishhe* 'we two desired,' *chukamishhe* "we desired" *chamayata* 'he will desire' *chamayata* 'thou wilt desire,' again (without *na*) *chamutu* 'he will desire,' *chamayashyute* or *chamayashyote* "he will desire" *chamayatan* (No 552) "let him desire," *chamayata* 'he desired,' *chamayeta* 'he may desire,' *chamayashyuta* or *chamayashyeta* (No 558) may he desire"

शिश्रिद्रुसुभ्यः कर्तरि चङ् । ३ । १ । ४८ ।

एयन्तात् श्रिद्रुभ्यश्च ल्लेश्चङ् कर्त्रर्थे लुङि । कामि अत इति स्थिने ।

No 562 —AFTER what ends in NI (No 560), AND AFTER the verbs *sru* &c. i.e. SRI 'to serve,' DPU 'to run,' AND SRU 'to drop' let CHAṆ be the substitute of *chli* (No 471), WHEN *lut* follows SIGNIFYING AN AGENT. The case then standing thus—viz *cham+ata* we look forward

शोरनिति । ६ । ४ । ५१ ।

अनिडादावार्धधातुके शोर्लोप ।

No 563 —Let there be elision OF NI WHEN an *árdhadhátuvá* *amx*, NOT beginning WITH the augment IF FOLLOWS. Thus, in the 3rd part, we find at this stage *cham+ata*

शौ चङ्गुपधाया ह्रस्वः । ७ । ४ । १ ।

चङ्परे शौ यदङ्ग तस्योपधाया ह्रस्वः ।

No 564 —Let there be a SHORT vowel in the room OF THE INDEFINITE letter of an inflective base, WHEN NI, FOLLOWED BY CHAṆ (No 562), is affixed. Thus we get *cham+at'*

चङि । ६ । १ । ११ ।

अनभ्यासधात्वव्यवस्थैकाचः प्रथमस्य द्वे स्तोऽजादे द्वितीयस्य ।

No 565 —WHEN CHAṆ FOLLOWS, there are two in the room of the first portion containing a single vowel of an unreduplicated root—but (the reduplication is) of the second portion of a root that begins with a vowel. Thus we get (by No 488) *chokva+ata*

सन्वल्लघुनि चङ्परेऽनलोपे । ७ । ४ । ६३ ।

चङ्परं णौ यदङ्ग तस्य योऽभ्यासो लघुपरस्तस्य सनीव कार्यं स्याण्णाव-
न्तोपेऽसति ।

No 566—Let the effect be LIKE as if SAN (No 752) had followed on the reduplicate, if FOLLOWED BY A LIGHT vowel (No 482), of an ~~reflective~~ base to which *m*, FOLLOWED BY CHAÑ, is affixed—PROVIDED THERE IS NOT THE ELISION OF any letter in the *pratyāhāra* AK occasioned by the affixing of *m* (as, for example, under the provisions of No 505, there is)

सन्यतः । ७ । ४ । ७६ ।

अभ्यासस्यात् इत् सनि ।

No 567—Let short *i* be the substitute OF the SHUPLA of a reduplicate WHEN SAN FOLLOWS Thus (No 566) we get *chikam+ati*

दीर्घा लघोः । ७ । ४ । ६४ ।

लघोः अभ्यासस्य दीर्घं सन्वद्भावविषये । अचीकमत । णिडभावपत्ते ।

No 568—Let there be A LONG vowel in the room OF A HIGH (vowel of a reduplicate, in a case where the state of things is as if the affix were *son* (No 566) Thus we have finally (No 457) *uchitamatata* ‘ he desired ’

On the alternative (allowed by No 503) of there not being the affix *min*, the rule following applies

कमेश्चिच्चङ् वाच्य । अचक्रमत् । अक्रामयिष्यत् । अक्रमिष्यत् । अय गतौ । ३ । अयते ।

No 569—‘ CHAÑ SHOULD BE STATED to be the substitute OF CHLI coming AFTER the verb KAM” Thus we have *achukamata* ‘ he desired,” *akamayishyata* or *akamishyata* (No 503) ‘ he would desire ’ The next verb to be conjugated is *ay* (*aya*) ‘ to go ’ which makes *ayate* “ he goes ”

उपसर्गस्यायतौ । ८ । २ । १६ ।

अयतावुपसर्गस्यरेफस्य लत्वम् । प्लायते । पलायते ।

No 570—There is a substitution of *l* for the *r* OF AN UPASARGA (No 47), WHEN the verb AY FOLLOWS Thus *para+ayate=playate* ‘ he flees,” *parā+ayate=polayate* ‘ he flees ”

दयायासश्च । ३ । १ । ३७ ।

एभ्य आम् लिटि । अयाचक्रे । अयिता । अयिष्यते । अयताम् । आयत । अयेत । अयिषीष्ट ।

No 571—And AFTER these—1 o DAY 'to give,' 11 "to go, AND AS "to sit,"—let there be *om*, when *lit* follows Thus *ayānchal* 'he went,' *ayita* "he will go," *ayishyate* "he will go" *ayatum* (No 552) "let him go," *ayatu* 'he went, *ayeta* "he may go," *ayishishṭa* (No 556) "may he go"

विभाषेतः । ८ । ३ । ७६ ।

इण परे य इट् तत् परेण पीध्वलुङ्लिटा धस्य वा ङ । अयिषीध्वम् । अयिषीदुम् । आयिष्टु । आयिध्वम् । आयिदुम् । आयिष्यत । द्युत दीप्तौ । ४ । द्योतते ।

No 572—Cerebral *dh* (see No 549) is OPTIONALLY the substitute of the dental *dh* of *shulhwam*, or of a substitute of *lum* or *lit*, coming AFTER the augment *IT* that follows one of the letters of the *pratyahara* in Thus *ayishudhwam* or *ayishudhwam* "may you go," *ayishṭa* (Nos 478 471, &c) "he went," *ayidhwam* or *ayidhwam* 'you went, *ayishyatu* "he would go"

The next verb to be conjugated is *dyut* (*dyuta*) "to shine," which makes *djotate* (Nos 419 and 420) 'he shines"

द्युतिस्वाप्योः संप्रसारणम् । ७ । ४ । ६७ ।

अनयोरभ्यासस्य संप्रसारणं स्यात् । द्विद्युते ।

No 573—Let there be A VOWEL in the room OF the semi-vowel (No 281) of the reduplicate of these two verbs—viz *dyut* 'to shine, AND SWĀPI "to cause to sleep" Thus *djidyute* 'he shone'

द्युद्भ्यो लुङि । १ । ३ । ६१ ।

द्युतादिभ्य परस्मैपद वा लुङि । पुषादीत्यङ् । अद्युतत् । अद्योतिष्ट । अद्योतिष्यत । एव श्वित्ता वर्णौ । ५ । । जिमिदा । खेहने । ६ । जिष्विदा खेहनमोचनयोः । ७ । खेहनमोहनयोरित्येके । जिष्विदा चेत्येके । रुच दीप्तावभिप्रीतौ च । ८ । घुट परिवर्तने । ९ । शुभ दीप्तौ । १० । क्षुभ सचलने । ११ । ग्भ तुभ हिसायाम् । १२ । १३ । समु भसु ध्वसु अवससने । १४ । १५ । १६ । ध्वसु गतौ । १७ । समु विश्वासे । १८ । वृत्तु वर्तने । १९ । वर्तते । वर्तते । वर्तिता ।

No 574—AFTER the verbs DYUT, &C the *parasmarpada* terminations may optionally be the substitutes, WHEN LUR is affixed. Then by No 542, *an* is in this case substituted for the *chl* (No 471). Thus we have *adyutat*, or, on the alternative, *adyotishṭa* (Nos 472, 435 and 169) "he shone," *adyotishyata* "he would shine."

In the same way are treated *svit* (*sviti*) "to be white," *mul* (*mulā*) "to be unctuous," *shu* (*shu*), (*śhuidā*) "to be unctuous and "to quit"—or as some say—"to fascinate"—while others again say that it is not this verb, but *lshu* (*lshuidā*) "to be unctuous—to liberate" that comes under the rule, *rich* (*richa*) "to shine—to please," *ghut* (*ghuti*) "to exchange," *subh* (*subha*) "to be beautiful," *lshubh* (*lshubha*) "to shake," *nabh* (*nabha*) and *tubh* (*tubha*) "to hunt," *sraus* (*sraus*), *bhraus* (*bhraus*), and *dhuus* (*dhuus*), "to fall down," *dhuus* (*dhuus*) "to go," *sraumbh* (*sraumbhu*) "to trust in" and *rit* (*riti*) "to be." This last makes *varitate* "he is," *variti* (No 548) "he was" *varitā* "he will be."

वृद्भ्यः स्यसनाः । १ । ३ । ६२ ।

वृतादिभ्यः पञ्चभ्यो वा परस्मैपदस्ये सनि च ।

No 575—AFTER the five verbs VRIT "to be" &c, there shall optionally be the *parasmarpada* affixes, WHEN SYA (No 435) OR SAN (No 752) is attached.

न वृद्भ्यश्चतुर्भ्यः । ७ । २ । ५६ ।

वृत्तुश्चतुर्भ्यः सादेरार्धधातुकव्येण न तडानयोरभावे । वर्त्स्यति । वर्त्स्यते । वर्त्सताम् । अर्त्सते । वर्त्सते । वर्त्सिषीष्ट । अर्त्सिष्ट । अर्त्स्यन्तु । अर्त्सिष्यत । दद दाने । २० । ददते ।

No 576—The augment *it* (No 433) shall NOT be the augment of an *ardhadhātuka* affix beginning with the letter *s* and coming AFTER one of THE FOUR verbs VRIT &c viz *vr* "to be," *vr* "to grow," *sr* "to break wind," or *syand* "to ooze," in the absence of the *ātmanepada* affixes (No 409). Thus the augment *it* does not appear in *varitsyati* (where the affix is a *parasmarpada*), but it does in *varitishyate* (where the affix is *ātmanepada*) "he will be," *varitātam* "let him be," *arantata* "he was," *aranta* "he may be," *varitishṭa* (No 558) "may he be" *arantishṭa* "he was," *arantsyat* (No 575) or *arantishyata* (No 576) "he would be."

The next verb to be conjugated is *dad* (*dada*) 'to give,' which makes *dadate* "he gives"

न शसददवादिगुणानाम् । ई । ४ । १२ई ।

शसेर्देर्वकारादीना गुणशब्देन विहितो योऽकारस्तस्य एत्वाभ्यासलोपौ न । दददे । दददाते । ददददरे । ददिता । ददिष्यते । ददताम् । अददत । ददेत । ददिषीष्ट । अददिष्ट । अददिष्यत । ऋषूष लज्जायाम् । २१ । ऋपते ।

No 577 —There shall NOT be a change to *e* (No 494) in the case OF the verbs SAS "to bless," OR DAD "to give," OP OF WHAT verbs BEGIN WITH V, OR of the *a* which is appointed by the term GUNA (as in No 420), nor shall there be the elision of the reduplicate Thus we have *dadade* 'he gave,' *dadadate* "they two gave," *dadadire* 'they gave,' *dadita* "he will give," *dadishyate* "he will give," *dadatam* "let him give," *adadate* "he gave," *adadeta* "he may give," *dadishishta* (No 558) 'may he give,' *adadishita* "he gave," *adadishyta* "he would give"

The next verb to be conjugated is *trap* (*trapush*) "to be ashamed" which makes *trapate* "he is ashamed"

तृफलभजत्रपश्च । ई । ४ । १२२ ।

एषामत एत्वमभ्यासलोपश्च किति लिटि सेटि थलि च । त्रेपे । ऋपिता । ऋप्ता । ऋपिष्यते । ऋप्यते । ऋपताम् । अऋपत । ऋपेत । ऋपिषीष्ट । ऋप्सीष्ट । अऋपिष्ट । अऋपत । अऋपिष्यत । अऋप्यत ।

इत्यात्मनेपदिनः ।

No 578 —There shall be the change to *e* of the *a* OF these, VIZ TRI 'to cross,' PHAL "to bear fruit" BHAJ "to seive," AND TRAP (TRAPUSH) "to be ashamed,' and also the elision of the reduplicate, when a substitute for *lit* with an indicator *h* (No 494), or *thal* with the augment *it* (No 495), follows Thus *trepe* "he was ashamed," *trapite* or *traptā* (without the augment *it*—No 511) "he will be ashamed," *trapishyate* or *trapsyate* "he will be ashamed," *trapatam* 'let him be ashamed,' *atrapata* "he was ashamed," *trapeta* "he may be asnamed," *trapishishta* (No 558) or, on the option allowed (by No 511), *trapsishta*, 'may he be ashamed,' *atrapishta* or (by No 513, when the augment *it* on the option allowed by No 511, is not at-

tached,) *atrapiti* "he was ashamed," *atrapishyata* or *atrapisyata* (No 511) he would be ashamed"

So much for the formation, or conjugation, of verbs with the *ātmanepada* terminations

अिञ् सेवाम् । १ । अयति । अयते । शिञ्चाय । शिञ्चिये । अयिता । अयिष्यति । अयिष्यते । अयतु । अयताम् । अअयत् । अअयत । अयेत् । अयेत । अयात् । अयिषीष्ट । चङ् । अशिञ्चियत् । अशिञ्चियत । अअयिष्यत् । अअयिष्यत । भृञ् भरणे । २ । भरति । भरते । बभार । बभूव । बभू । बभूव । बभूव । बभू । बभू । भर्तासि । भर्तासे । भरिष्यति । भरिष्यते । भरतु । भरताम् । अभरत् । अभरत । भरत् । भरत ।

No 579 — The verbs next to be considered take both the *paśmasaripada* and the *ātmanepada* terminations Of these SRI (सिरी) "TO SERVE," makes *srayati* or *srayate* "he serves," *srisraya* or *srisraye* 'he served," *srayita* "he will serve," *srayishyati* or *srayishyate* "he will serve," *srayatu* or *srayatām* "let him serve," *asrayat* or *asrayata* "he served," *srayet* or *srayeta* "he may serve," *sriyat* (No 518) or *srayishīshīta* (No 558) "may he serve," substituting *chan*, instead of *sich*, for *chl* by No 562, *asriyat*, or, with the *ātmanepada*, *asriyat* "he served," *asrayishyati* or *asrayishyata* "he would serve"

The verb *bhr* (*bhrin*) 'to nourish' makes *bharati* or *bharate* "he nourishes," *babhra* "he nourished," *labhratuh* (No 424) "they two nourished," *babhrah* "they nourished," *labhratha* "thou didst nourish," *labhrava* "we two nourished," *labhrima* "we nourished" *labhre* (No 548) "he nourished," *labhrishe* 'thou didst nourish," *bhartasi* or *bhartase* "thou wilt nourish," *bharishyati* or *bharishyate* 'he will nourish," *bharatu* or *bharatām* "let him nourish," *abharat* or *abharata* "he nourished," *bharat* or *bharata* "he may nourish"

रिङ् शयग्लिङ् । ७ । ४ । २८ ।

शे यकि यादावार्धधातुके लिङि ऋतो रिङ् । रीङि प्रकृते रिङ्विधान-सामर्थ्याद् दीर्घा न । भ्रियात् ।

No 580 — Let RIN be the substitute of the vowel *ri*, WHEN SA (No 693) FOLLOWS, OR YAK (No 801), OR an *ādhadhatuka* substitute of LIN beginning with the letter *y* The substitute *ri* presenting itself in this place, in the aphorism immediately preceding the present

one (viz VII 4 27), a long vowel is not substituted by No 518—otherwise the direction to substitute *nñ* (with a short vowel) would be unmeaning—Thus we have *bhriyát* “may he nourish”

उश्च । १ । २ । १२ ।

चवर्णान्तात् परौ भलादी लिङ्सिचौ कितौ स्तस्तडि । भृपीष्ट । भृषी
यास्ताम् । अभर्षीत् ।

No 581—AND *len* and *sich* coming AFTER what ends in RI OR PI, are regarded as having an indicatory *h*, when in *atmanepada* affix (*tan*) follows Thus—without the substitution of *guna* (No 467), we have *bhrishvshu* (No 538) “may he nourish,” *bhrishyastám* “may they two nourish,” *abhrishut* (Nos 457, 471 472, 479, and 519) ‘he nourished”

ह्रस्वादङ्गात् । ८ । २ । २७ ।

सिचो लोपो भक्ति । अभृत । अभरिष्यत् । अभरिष्यत । हृञ् हरणे । ३ ।
हरति । हरते । जहार । जहे । जहर्थ । जह्रिव । जह्रिम । जह्रिषे । हर्ता ।
हरिष्यति । हरिष्यते । हरतु । हरताम् । अहरत् । अहरत । हरत् । हरत ।
ह्रियात् । ह्रषीष्ट । ह्रषीयास्ताम् । अहर्षीत् । अहृत । अहरिष्यन् । अहरि
ष्यत । धृञ् धारणे । ४ । धरति । धरते । णीञ् प्रापणे । ५ । नयति । नयते ।
डुपचष् पाके । ६ । पचति । पचते । पपच । पचिथ । पपचथ । पेचे । पक्ता ।
भज सेवायाम् । ७ । भजति । भजते । बभाज । भेजे । भक्ता । भक्षति ।
भक्षते । अभक्षीत् । अभक्त । अभक्षाताम् । यज देवपूजासगतिकरणदानेषु ।
८ । यजति । यजते ।

No 582—AFTER A SHORT INITIAL I V I PASS there is elision of *sich*, if a *ghal* follows Thus *abhruta* ‘he nourished’ *abhrishyat* or *abhrishyatu* “he would nourish”

The verb *hr* (*hrin*) “to take” makes *hrat* or *hrate* “he takes,” *jahara* or *jahre* “he took,” *jahartha* “thou didst take,” *juhruva* “we two took,” *juhruva* “we took,” *jahrishre* “thou didst take,” *hruta* “he will take,” *hrishyati* or *hrishyate* “he will take,” *hratatu* or *hratám* “let him take,” *aharat* or *aharata* “he took,” *harat* or *haratu* “he may take,” *hriyat* (Nos 580 and 337) or *hrishvshu* (Nos 555 and 558) “may he take,” *hrishyastám* “may they two take,” *ahrishit* (No 519) or *ahruta* (No 582) “he took,” *ahrishyat* or *ahrishyatu* “he would take”

In like manner *dhri* (*dhri*) "to hold" makes *dhari* or *dhari* 'he holds,' *ni* (*ni*) "to lead" makes *nayati* or *nayate* 'he leads,' *puh* (*dupa* *kuh*) "to cook" makes *puhati* or *puhate* 'he cooks,' *papachu* 'he cooked,' *pechithi* (Nos 517 and 495) or *papakthu* (No 516) 'thou didst cook,' *peche* (No 494) 'he cooked,' *pal'ta* 'he will cook,' *bhaj* (*bhaju*) "to serve" makes *bhajati* or *bhajate* 'he serves,' *bavhaju* or *bheje* (No 578) 'he served,' *bhakta* 'he will serve,' *bhakhshyati* or *bhakhshyate* "he will serve," *abhakshat* (No 499) or *abhakta* (No 513) "he served," *abhakshatum* 'they two served,' *yaj* (*yaju*) 'to worship a deity, to associate with, to endow,' makes *yajati* or *yajate* 'he worships'

लित्यभ्यासस्योभयेषाम् । ६ । १ । १७ ।

वच्चादीना यच्चादीना चाभ्यासस्य सप्रसारण लिति । इयाज ।

No 583—WHEN LIT FOLLOWS, there is a vowel (No 281) in the room of the semi-vowel of THE REDUPLICATE OF BOTH sets of verbs, viz *vach*, &c (No 584) and *gish*, &c (No 675) Thus *yajate* "he worshipped"

वचिस्वपियजादीनां किति । ६ । १ । १५ ।

वचिस्वप्योर्यजादीना च सप्रसारण किति । ईजतुः । ईजुः । इयजिथ । इयष्ट । ईजे । यष्ट ।

No 584—There is a vowel (No 281) in the room of the semi-vowel of *vach* 'to speak,' *swap* 'to sleep,' AND *yaj*, &c, when an affix with an indicator *h* (No 486) follows. Thus we have *v+aj+atuh*, which, by No 283, becomes *vj+atuh*, and, by reduplication *vj+v+atuh*. By Nos 428 and 55, this becomes finally *vjv+atuh* 'they two worshipped,' and so *vjuh* "they worshipped," *vjvitha* (where there is an indicator *p*) or (without the augment—No 517) *vjvashthu* (Nos 334 and 78) "thou didst worship," *vje* "he worshipped," *vjvash'ta* (Nos 334 and 78) "he will worship"

षढोः कः सि । ८ । २ । ४१ ।

षस्य ढस्य च क स्यात् सकारे परे । यद्यति । यद्यते । इज्यात् । यत्तीष्ट । अयात्तीत् । अयष्ट । वह प्रापणे । ९ । वहति । वहते । उवाह । ऊहत्तु । ऊहुः । उवहिथ ।

No 585 — WHEN S FOLLOWS, there is K in the room OF SH OR DH Thus (the *ṣ*, by No 334, having become *sh*), *yakshyati* or *yakshyate* 'he will worship,' *vyāt* (Nos 584 and 337) or *yakshyāta* "may he worship," *ayaśhit* (No 499) or *ayashtra* (Nos 334 and 513) "he worshipped"

The verb *rah* (*raha*) "to bear" makes *rahati* or *rahate* "he bears" *uvāha* (No 583) "he bore," *uhatuh* (No 584) "they two bore," *ūhuh* "they bore," *urahitha* 'thou didst bear'

भ्रषस्तयोर्धोऽधः । ८ । २ । ४० ।

भ्रष परयोस्तयोर्ध. स्यान्न तु दध.ते ।

No 586 — Let there be DH in the room OF T OR TH coming AFTER A JHISH (a soft aspirate), but NOT if *t* or *th* is a part OF the verb DHÁ "to hold" Thus, when we have *vth + tha* without the augment *it* (No 517) The *h* being changed to *dh* by No 276, the *th* of *thal* becomes *dh* by the present rule, and then *dh* by No 78

ढो ढे लोपः । ८ । ३ । १३ ।

No 587 — There is ELISION OF DH, WHEN DH FOLLOWS

सहिवहेरोदवर्णस्य । ६ । ३ । ११२ ।

ढलोप. । उवोठ । ऊहे । वोठा । वल्यति । अवादीत् । अवोठाम् । अवात्तु । अवादी. । अवोठम् । अवोठ । अवात्तम् । अवत्त्व । अवत्तम् । अवोठ । अवत्ताताम् । अवत्तत । अवोठा. । अवत्तायाम् । अवोठुम् । अवत्ति । अवत्त्वहि । अवत्तहि ।

इति भ्वादयः ।

No 588 — When elision of *dh* (No 587) has taken place, let O be the substitute in the room OF the A OF SHAH "to endure," AND VAH "to bear" Thus we have *uvodha* 'thou didst bear,' *ūhe* "he bore" *rodhā* (No 586) 'he will bear,' *vakshyati* (No 585) "he will bear," *ayaśhit* (No 499) "he bore," *avodhām* (Nos 513, 276, and 586) "they two bore," *avahsuh* "they bore," *avakshāh* 'thou borest,' *avodham* 'you two bore,' *avodha* "you bore," *avaksham* "I bore," *avakshva* "we two bore," *avakshma* "we bore," or, with the *ātmanepada* affixes, *avodha* (Nos 513, 276, and 586) "he bore," *avakshatām*

' they two boie," *avakshata* they boie,' *avodháh* "thou boiest," *avakshátham* "you two boie," *avodhwam* ' you boie," *avakshu* 'I boie' *avakshuakshu* "we two boie," *avakshamaku* "we boie"

So much for the 1st class of verbs, consisting of "bhú, &"

The 2nd class of verbs begins with the verb *ad* (*ada*) "to eat

अदादयः ।

अद भक्षणे । १ ।

अदिप्रभृतिभ्यः शपः । २ । ४ । ७२ ।

लुक स्यात् । अत्ति । अत्त । अदन्ति । अत्सि । अत्य । अत्य । अद्दि । अद्द । अद्द ।

No 589 —Let there be elision (*luk*) OF SAP (No 419) AFTER AD 'to eat,' &c We then have *attu* (No 90) ' he eats," *attak* ' they two eat," *adanti* ' they eat,' *atsu* ' thou eatest," *attak* 'you two eat,' *attak* "you eat," *admi* "I eat," *adwak* "we two eat," *admak* "we eat"

लिट्यन्यतरस्याम् । २ । ४ । ४० ।

अदो घञ् लु स्यात् । जघास । उपधालोप । घम्य चत्त्वम् ।

No 590 —Let *ghas* (*ghashu*) be OPTIONALLY the substitute of the root *ad*, WHEN LIT FOLLOWS Thus we may have *jaghasa* ' he ate"

In making the next modification of this word, we have elision of the penultimate letter, from No 540, and the substitution of a *ch* for the *gh*, by No 90, and we look forward

शासिवसिघसीनां च । ८ । ३ । ६० ।

इण्कुभ्यामेषा सम्य ष । जत्तु । जत्तु । जघसिथ । जत्तुथु । जत्तु । जघास । जत्तिव । जत्तिम । आद । आदतु । आदु ।

No 591 —AND let there be *sh* in the room of the *s* OF these verbs—viz *śas* "to instruct," *vas* "to dwell," AND *ghas* "to eat," coming after *m* or a guttural (see No 169) Thus we have *jakshatuh* "they two ate," *jakshuvh* "they ate," *jaghastha* "thou didst eat," *jakshathuh* "you two ate," *jaksha* ' you ate,' *jaghāsa* "I ate," *jakshuru* "we two ate," *jakshuru* we ate" On the alternative allowed by No 590, we have *āda* (No 477) "he ate," *adatum* "they two ate," *āduh* "they ate"

इडत्यतिव्ययतीनाम् । ७ । २ । ६६ ।

अद् च व्यञ् एभ्यस्यलो नित्यनिट् स्यात् । आदिथ । अत्ता । अस्यति ।
अन्तु । अत्तात् । अत्ताम् । अदन्तु ।

No 592—Let **IT** be always the augment of *thul* coming after these—viz **AD** “to eat,” **II** “to go,” AND **VEN** “to cover” Thus *aditha* ‘thou didst eat,’ *attā* ‘he will eat,’ *atsyati* ‘he will eat,” *attu* ‘let him eat,’ *attāt* (No 444) ‘may he eat,” *attām* (No 446) ‘let the two eat,” *adantu* “let them eat”

हुभलभ्यो हेर्धिः । ६ । ४ । १०१ ।

अट्टि । अत्तात् । अत्तम् । अत्त । अदानि । अदाव । अदाम ।

No 593—Let there be **DHI** instead of **HI** (No 447) AFTER the verb **HU** “to give,” and what ends in **JHAL** Thus *adhu* “do thou eat,” *attat* (No 444) “mayst thou eat,” *attum* “do you two eat,” *atto* ‘eat ye,” *adam* “let me eat,” *adwa* (Nos 445 and 455) “let us two eat,” *adama* “let us eat”

अदः सर्वेषाम् । ७ । ३ । १०० ।

अदोऽपृक्तमार्वातुकस्याट् स्यात् । आदन् । आत्ताम् । आदन् । आदः ।
आत्तम् । आत्त । आदम् । आट्ट । आट्ट । अद्यात् । अद्याताम् । अद्यु ।
अद्यात् । अद्यास्ताम् । अद्यासु ।

No 594—According to the opinion of ALL the authorities, *at* shall be the augment of a unilateral affix coming AFTER the verb **AD** “to eat” Thus *adut* (No 478) ‘he ate,” *ātam* “they two ate,” *adan* ‘they ate,” *adah* “thou atest,” *attum* ‘you two ate,” *atta* “you ate,” *adam* “I ate,” *ādwa* (No 455) “we two ate,” *ādama* ‘we ate,” *adyāt* (No 461) ‘he may eat,” *adyātam* ‘they two may eat,” *adyuh* (No 527) “they may eat,” *adyat* (No 337) “may he eat,” *adyāstām* “may they two eat,” *adyasuh* “may they eat”

लुङ्सनोर्घस्त्व । २ । ४ । ३७ ।

अद । अद् । अघसत् । आत्स्यत् । इन हिसागत्यो । २ । हन्ति ।

No 595—WHEN **LUN** OR **SAN** (No 752) FOLLOWS, let **GHASLRI** be the substitute of the verb *al* Instead of *chlri* (No 471), there is *arī* (No 542) Thus *aghasat* “he ate,” *ātsyat* “he would eat”

The verb *han* (*hana*) “to kill or to go” makes *hantri* ‘he kills”

अनुदात्तोपदेशवनतितनोत्यादीनामनुनासिक- लोपो भ्रूलि कृति । ६ । ४ । ३७ ।

अनुनासिकान्तानामेषा लोप कृति ङिति । यमिरमिनमिगमिहनिमन्य-
तयोऽनुदात्तोपदेशा । तनु क्षणु द्विणु ऋणु वृणु घृणु वनु मनु तनोत्यादय ।
हत । घ्नन्ति । हसि । हथ । हथ । हन्मि । हन्व । हन्म । जघान । ज-
घ्नतुः । जघ्न ।

No 596 — WHEN THERE FOLLOWS an affix, beginning with a JHAL and DISTINGUISHED BY AN INDICATORY R OR ङ, there is ELISION OF THE NASAL OF the following that end in a nasal, viz THOSE WHICH IN THEIR ORIGINAL ENUNCIATION ARE GRAVELY ACCENTED, AND VAN "to ask or beg," AND TAN "to stretch," &c

Those which (ending in a nasal, see No 510) are in their original enunciation gravely accented, or the following viz *yam* 'to rest un,' *yam* 'to sport,' *nam* 'to bow,' *gun* "to go," *han* 'to kill,' and *man* "to respect"

By "*ton* &c" (the verbs of the 8th class which, *hri* excepted, end in nasal,) are meant the following—viz *tan* "to stretch," *lshan* 'to kill," *lshin* "to kill," *vin* "to go," *trin* 'to eat grass," *ghrin* "to shine," *van* "to ask," and *mun* "to understand"

By this rule we have *hun + tus = hatuh* (No 535) "they two kill," *ghamanti* (Nos 540 and 314) "they kill," *hanvi* (No 94) "thou killest," *hathuh* "you two kill," *hatha* "you kill," *hanmi* "I kill," *hanwah* 'we two kill" *hanmah* "we kill," *jaghana* (Nos 314, 488, and 489) "he killed," *jaghnatuh* (No 540) 'they two killed," *jaghnuh* "they killed'

अभ्यासाच्च । ७ । ३ । ५५ ।

हन्तेर्हस्य कुत्वम् । जघनिय । जघन्य । जघ्नयु । जघ्न । जघान ।
जघन । जघ्नव । जघ्नम । हन्ता । हनिष्यति । हन्तु । हतात् । हताम् ।
घ्नन्तु ।

No 597 — AND AFTER THE REDUPLICATE syllable, there is the substitution of a letter of the *k* class in the room of the *h* of the verb *han*. Thus we have *jaghanatha* (No 517) or *jaghantha* "thou didst kill," *jaghnathuh* (No 540) "you two killed," *jaghna* "you killed,

jaghano (No 489) or *jaghana* (No 490) "I killed," *jaghnrva* (No 493) "we two killed," *jaghnrma* "we killed," *hantā* (No 510) "he will kill," *hanishyati* "he will kill," *hantu* "let him kill," *hatāt* (Nos 444 and 596) 'may he kill,' *hatom* 'let the two kill,' *ghnantu* (Nos 540 and 314) "let them kill"

हन्तेर्जः । ६ । ४ । ३६ ।

हो ।

No 598—Let JA be the substitute of the verb HAN, when (No 447) follows

Then, by No 448 the *hi* would be elided, were it not for the rule here following

असिद्धवदत्राभात् । ६ । ४ । २२ ।

इत ऊर्ध्वमापादसमाप्तिराभीयम् । समानाश्रये तस्मिन् कर्तव्ये तदसिद्धम् । इति जस्यासिद्धत्वाच्च हेर्लुक् । जहि । हतात् । हतम् । हत । हनानि । हनाव । हनाम । अहन् । अहताम् । अग्रन् । अहन् । अहतम् । अहत । अहनम् । अहन्व । अहन्म । हन्यात् ।

No 598.—The rules, reckoning FROM THIS one to the end of the chapter (viz the 4th chap of the VIth Lecture), are called *ābhīya*, (because the chapter ends with a series of rules dependent on the aphorism) "BHĀṢYA" When that (viz one of the rules called *ābhīya*) is brought into operation, having the same place (for coming into operation, as another *ābhīya* which has already taken effect), that one (which has taken effect) shall be regarded AS NOT HAVING TAKEN EFFECT

Thus (*ja* having been substituted for *han*, by No 598, it might have been expected that the *hi* would be elided by No 448, but) since the change to *ju* is not regarded as having been accomplished, elision of *hi* does not take place. So we have *jahi* "do thou kill," *hatā* (Nos 444 and 596) "mayst thou kill" *hatam* "do you two kill," *hata* "do you kill," *hanam* 'let me kill,' *hanam* "let us two kill," *hanāma* "let us kill," *ahan* (Nos 458 and 199) "he killed," *ahatam* (No 596) "they two killed," *ahnan* (Nos 540, 314, and 26) "they killed" (Nos 458 and 199) "thou didst kill," *ahatam* 'you two killed,' *ahata* 'you killed,' *ahanam* "I killed," *ahanva* "we two killed," *ahanma* "we killed," *hinyāt* (No 461) "he may kill"

आर्धधातुके । २ । ४ । ३५ ।

इत्यधिङ्गत्य ।

No 600 — WHERE the affix in question is *ĀRḌHADHĀTUKA* (No 436 — this aphorism having been placed as a regulator (among others of the rule following—we look forward)

हनो वध लिङि । २ । ४ । ४२ ।

No 601 — Let *BADH* be the substitute OF the verb *HAN*, WHEN *LIṅ* FOLLOWS (No 600)

लुङि च । २ । ४ । ४३ ।

वध्यात् । वध्यास्ताम् । अवधीत् । अवधियत् । यु मिश्रणामिश्रणयो । ३ ।

N 602 — AND WHEN *LUṅ* FOLLOWS (let *vadh* be the substitute of *han*, as directed in No 601—provided the affix, as ruled by No 600 is *ardhadhātuka*) Thus we have *vadhyaṭ* (No 337) “may he kill” *vadhyaśtām* “may they two kill,” *avadhīṭ* “he killed,” *avadhīṣyat* “he would kill”

The verb *yu* “to mix or to separate” is next conjugated

उतो वृद्धिर्लुकि हलि । ७ । ३ । ८६ ।

लुग्विषय उतो वृद्धिर्पिति हलादौ सार्वधातुके न त्वभ्यस्तस्य । यैति । युत । युवन्ति । यैषि । युथ । युथ । यैमि । युव । युम । युयात्र । यविता । यविष्यति । यैतु । युतात् । अयैत् । अयुताम् । अयुवन् । युयात् । इह वृद्धिर्न । भाष्ये पिच्च डिच्च डिच्च पिच्चति व्याख्यानात् । युयाताम् । युयु । यूयात् । यूयास्ताम् । यूयासु । अयावीत् । अयविष्यत् । या प्रापणे । ४ । याति । यात । यान्ति । ययौ । याता । यास्यति । यातु । अयात् । अयाताम् ।

No 603 — WHERE elision, through *LUK*, HAS TAKEN PLACE (as by No 589), let *VRIDDHI* be substituted in the room OF SHORT U, WHEN *saṛadhātuka* affix, beginning with A CONSONANT and distinguished by an indicative *p*, FOLLOWS —but not if the verb be reduplicated Thus we have *yu + tri = yauri* “he mixes,” *yutuh* “they two mix,” *yuvanti* (No 220) “they mix,” *yurush* (No 169) “thou mixest,” *yuthuh* “you two mix,” *yutha* “you mix,” *yauri* “I mix,” *yuvah* “we two mix,” *yumanah* “we mix,” *yuyāva* (No 202) “he mixed,” *yavīta* (Nos 433 and 420) “he will mix,” *yavīṣyati* “he will mix,” *yaurtu* “let him

mix," *yutat* (No 444) "may he mix," *ayaut* 'he mixed," *ayutám* "they two mixed," *ayvian* (No 457) "they mixed," *yuyát* (No 461) 'he may mix,"—here there is not *iriddhi* (from No 603), because, according to the explanation in the *Mahābhāshya*, "what has an indicatory *p* has not an indicatory *n*, and what has an indicatory *n* has not an indicatory *p*'—so, when *yísut* came, which, see No 460, is regarded as having an indicatory *n* the *tip* ceased to be regarded as having an indicatory *p*, without which No 603 does not apply) So *yuyátám* 'they two may mix,' *yuyuh* (No 527) 'they may mix,' *yuyct* (Nos 518 and 337) "may he mix," *yuyastám* "may they two mix" *yuyasuh* "may they mix," *ayáut* (No 519) "he mixed," *ayavshyat* (Nos 433 and 420) 'he would mix'

The verb *ya* "to go" makes *yatr* 'he goes,' *yáihh* "they two go," *yantv* 'they go' *yavan* (No 523) "he went," *yata* "he will go," *yasyatr* "he will go," *yátv* 'let him go,' *ayat* "he went," *ayátam* they two went'

लडः शाकटायनस्यैव । ३ । ४ । १११ ।

आदन्ताल्लडो भर्जुस् वा । अयु । अयात् । यायात् । यायाताम् ।
यायु । यायात् । यायास्ताम् । यायासु । अयासीत् । अयास्यत् । एव वा
गतिगन्धनयोः । ५ । भा दीप्तौ । ६ । ष्ठा शौचे । ७ । आ पाके । ८ । द्रा
कुत्साया गतौ । ९ । ष्ठा भक्षणे । १० । रा दाने । ११ । ला आदाने । १२ ।
दाप् लवने । १३ । ख्या प्रजयने । १४ । अय सार्वधातुक एव प्रयोक्तव्य ।
विद ज्ञाने । १५ ।

No 604—In the opinion of ŚĪLATĀYANA ONLY (and hence optionally), *yas* is the substitute of *ju* in the room of *LAN*, after what ends in long *a*. Thus *ayuh* (No 527) or *ayan* (No 26) "they went," *yuyat* (No 461) "he may go," *yayatan* they two may go," *yuyuh* (No 527) "they may go," *yayat* (No 337) 'may he go,' *yáyastam* 'may they two go,' *yuyasuh* "may they go," *ayasat* "he went," *ayasyat* "he would go"

In the same way we conjugated *ra* 'to go or smell,' *blu* "to shine," *shnu* "to bathe," *su* 'to cook,' *ja* 'to go badly,' *psá* 'to eat,' *ra* 'to give,' *la* 'to take,' *da* 'to cut,' and *lhya* "to relate. This (*viz* *lhya*) is to be employed only with the *sárvadhátula* affixes

The next verb to be conjugated is *vid* 'to know'

विदे लटो वा । ३ । ४ । ८३ ।

वेत्तेर्लट परस्मैपदाना णलादयो वा । वेद । विदतुः । विदु । वेत्स्य ।
विदयुः । विद । वेद । विदु । विद्व । पत्ने । वेत्ति । वित्त । विदन्ति ।

No 605—The affixes *nal* &c (No 424) are OPTIONALLY used instead OF the *parasmaipada* substitutes of LAT coming AFTER the verb VID “to know.” Thus *veda* (No 485) ‘he knows,’ *vidatuh* they two know, “*viduh* they know, *icttha* “thou knowest,” *vidathuh* you two know, *vida* “you know,” *veda* “I know,” *vidua* ‘we two know,’ *vidma* “we know.” On the other alternative, we have *vetti* (No 485), ‘he knows,’ *vituh* (No 467) “they two know,” *vidanti* “they know

उषविदजागृभ्योऽन्यतरस्याम् । ३ । १ । ३८ ।

एभ्यो लिट्याम् वा । विदेरदन्तत्वप्रतिज्ञानादामि न गुणः । विदाच-
कार । विवेद । वेदिता । वेदिष्यति ।

No 606—The augment *am* is OPTIONALLY employed AFTER these—*viz* USH “to burn,” VID ‘to know,’ AND JAGHI ‘to wake,”—when *lit* follows

As there is an agreement (in the present instance) to regard the verb *vai* as ending in short *a* (*vidā*), *guna* is not substituted (as it would otherwise have been by No 485). Thus we have *vidanahāra* *ai* *vieda* ‘he knows,’ *vediti* “he will know,” *vedishyati* he will know

विदांकुर्वन्त्वित्यन्यतरस्याम् । ३ । १ । ४१ ।

वेत्तेर्लोढ्याम् गुणाभावो लोटो लुग् लोडन्तकरोत्यनुप्रयोगश्च निपात्यते ।
पुरुषवचने न विवक्ष्यते । विदाकरोतु ।

No 607—When *lot* comes after the verb *vid*, then OPTIONALLY the augment *am* is irregularly attached, there is no substitution of *guna* (from No 420—which fact is indicated by the exhibition of the form *vidān* in the aphorism), there is elision (*lot*) of *lot*, and the verb *krv* “to make, with the terminations of the imperative, is appended (giving, for example, VIDANKRIVANTU). One particular person and number is not alone intended to be spoken of (by the employment, in the aphorism, of the form *vidankrivanu*)

Thus we may have *vidankrivotu* “let him know

तनादिक्रज्भ्य उः । ३ । १ । ७६ ।

शपोऽपवादः ।

No 608 —Let U come AFTER the verbs TAN &c (No 719), AND after the verb KRI to make” This debars the application of *sup* (No 419)

अत उत् सार्वधातुके । ६ । ४ । ११० ।

उप्रत्ययान्तस्य कृजोऽत उत् सार्वधातुके कृडिति । विदाकुरुतात् । विदाकुरुताम् । विदाकुर्वन्तु । विदाकुरु । विदाकरवाणि । अवेत् । अविताम् । अविदु ।

No 609 —Let SHORT U be the substitute OF the SHORT A of (*has* the modified form of) the verb *hri* ending with the affix *u* (No 608), WHEN A SÁRVADHÁTUKA termination, with an indicatory *h* or *n*, FOLLOWS Thus *vidankurutat* (No 607) “may he know” *vidánkurutam* ‘let the two know,’ *vidánkurvantu* “let them know,” *vidánkuru* know thou,” *vidán'urarami* (No 420) “let me know,” *avet* (Nos 458, 485, and 199) ‘he knew,’ *avitam* ‘they two knew,’ *aviluh* (No 481) they knew”

दश्च । ८ । २ । ७५ ।

धातोर्दस्य पदान्तस्य सिपि र्वा । अवे । अवेत् । विद्यात् । विद्यास्ताम् । अवेदीत् । अवेदिष्यत् । अस भुवि । १६ । अस्ति ।

No 610 —AND when *sup* follows, *ru* is optionally the substitute OF the D of a verb, when the *d* is at the end of a *pida* Thus we have *aveh* (No 111) or *avet* “thou knewest,” *vidyot* ‘he may know, or, may he know,” *vidyástam* ‘may they two know,” *avedit* ‘he knew,” *avedishyat* he would know”

The verb *as* “to be” makes *asti* ‘he is”

असोरल्लोपः । ६ । ४ । १११ ।

शस्यास्तेश्चातो लोप. सार्वधातुके कृडिति । स्त. । सन्ति । असि स्य. । स्य । अस्मि । स्व. । स्म. ।

No 611 —Let there be ELISION OF the A OF the affix *SNAM* (No 714) AND of the verb AS “to be,” when a *sá, vadhátuka* affix, with an indicatory *h* or *n*, follows Thus *stah* (No 535) “they two are,” *santu* “they are,” *asi* (No 438) “thou art,” *stah* “you two are,” *stha* “you are,” *asmí* “I am,” *svah* “we two are,” *smah* “we are”

उपसर्गप्रादुर्भ्यामस्तिर्यच्परः । ८ । ३ । ८७ ।

उपसर्गेण प्रादुसश्चास्तिः सस्य षो यकारेऽचि च परे । निष्ठात् । प्रनि-
यन्ति । प्रादुःयन्ति । यच्पर. किम् । अभिस्तः ।

No 612—Let *sh* be the substitute of the *s* OF the verb AS “to be,” coming AFTER a letter of the *pratyáhana in in AN UPASARGA* (No 47) OR after the indeclinable word PRÁDUS “evidently,” WHEN the letter *y* OR A VOWEL FOLLOWS Thus (after the *upasarga m*, when *y* follows the *s*), *nishyát* “he may go out,” (when a vowel follows the *s*), *pranishanti* “they go out,” *práduhshanti* “they are manifest”

Why do we say, “when the letter *y* or a vowel follows?” witness *abhístah* “they two surpass”

अस्तेभूः । २ । ४ । ५२ ।

आर्धधातुके । बभूव । भविता । भविष्यति । अस्तु । स्तात् । स्ताम् ।
सन्तु ।

No 613—Let BHU be the substitute OF the verb AS ‘to be,’ when an *án dhadhátukr* affix follows Thus *babhúva* (No 431) “he was,” *bhavíta* “he will be,” *bhavishyati* “he will be,” *astu* ‘let him be,’ *stat* (Nos 444 and 611) “may he be,” *stam* “let the two be,” *santu* “let them be”

घ्वसेरेद्वावभ्यासलोपश्च । ६ । ४ । ११६ ।

घोरस्तेश्चैत्व स्याद्वावभ्यासलोपश्च । एधि । स्तात् । स्तम् । स्त । असा-
नि । असाव । असाम । आसीत् । आस्ताम् । आसन् । स्यात् । स्याताम् ।
स्यु । भूयात् । अभूत् । अभविष्यत् । इण् गतौ । १७ । एति । इत ।

No 614—Let there be a change to *r* OF a verb termed GHU (No. 662) AND of the verb AS, WHEN HI (No 447) FOLLOWS, AND let there be ELISION OF A REDUPLICATION syllable Then (the *hr* being changed to *dhr* by (No 593), we have *edhr* “be thou,” *stat* (Nos 444 and 611) “mayst thou be,” *stam* “be you two,” *sta* “be you,” *asani* “let me be,” *asáva* “let us two be,” *asáma* “let us be,” *ásti* (Nos 471 and 479) “he was,” *ástám* “they two were,” *asán* “they were,” *syát* “he may be,” *syátám* “they two may be” *syuh* “they may be,” *bhúyat* (No 613) “may he be,” *abhút* “he was,” *abhavishyat* “he would be”

The verb *v* (*in*) “to go,” makes *etr* (No 420) “he goes,” *etsh* (Nos 535 and 467) “they two go”

इणो यण् । ई । ४ । ८१ ।

अजादौ प्रत्यये परे । यन्ति ।

No 615—Let YAN be the substitute OF the root IN, when an affix, beginning with a vowel, follows Thus *yanti* 'they go'

अभ्यासस्यासवर्णे । ई । ४ । ७८ ।

इउवर्णयोरियडुवडौ स्तोऽमवर्णेऽचि । इयाय ।

No 616—*Iyañ* and *urañ* are the substitutes of *i* and *u* OF A REDUPLICATE, WHEN A HETEROGENEOUS VOWEL FOLLOWS Thus *vyaya* (Nos 426, 202, and 29) "he went"

दीर्घ इणः किति । ७ । ४ । ६६ ।

इणोऽभ्यासस्य दीर्घं किति लिटि । ईयन् । ईयु । इययिथ । इयेथ । एता । एष्यति । एतु । ऐत् । ऐताम् । आयन् । इयात् । ईयात् ।

No 617—Let A LONG vowel be instead of the reduplicate OF the verb IN, WHEN WHAT substitute for *lt* HAS AN INDICATORY K (No 486) FOLLOWS Thus *vyatuh* 'they two went,' *īyuh* 'they went,' *vyayithā* (Nos 433 and 517) or *vyethu* (Nos 515, 420, and 616) 'thou didst go,' *eta* "he will go," *eshyati* "he will go," *etu* "let him go," *ait* (Nos 478 and 218) "he went," *aitām* 'they two went,' *ayan* (No 29) "they went," *iyāt* "he may go," *iyāt* (No 518) 'may he go'

एतेर्लिङि । ७ । ४ । २४ ।

उपसर्गात् परस्य इणोऽणो ह्रस्व आर्धधातुके किति लिङि । निरियात् । उभयत आश्रयणे नान्तादिवत् । अभीयात् । अण क्रिम् । समेयात् ।

No 618—Let there be a short vowel in the room OF the *an* (१) of the verb IN coming after an *upasarga*, WHEN an *ārdhadhātuka* substitute for *LIÑ*, with an indicatory *k* (No 466), FOLLOWS Thus *ni* + *vyāt* = *nivyāt* "may he go forth"

In the example *abhivyāt* 'may he go up to,' the short vowel is not substituted, for the rule (VI 1 85) that "a single letter substituted shall be regarded as the final of the preceding word and the initial of the following word," does not apply, when the operation directed depends upon both what precedes and what follows—so then, as the *ī*, in *abhīyāt*, cannot be regarded as a part at once of the *upasarga* and of the verb, the rule No 618 consequently does not apply

Why do we say, "of the *an*?" witness *sam + eyát = sameyát* (= *sum + a + eyát*) "may he come," where the rule does not apply, as the verb begins with *ech*

इयो गा लुङि । २ । ४ । ४५ ।

गातिस्विति सिचो लुक् । अगात् । ऐष्यत् । शाङ् स्वप्ने । १८ ।

No 619—Let *GA* be the substitute OF the root *IN*, WHEN *LUŃ* FOLLOWS BY No 473, there is elision (*luŃ*) of the *siç* (No 472) Thus *agát* "he went," *aiçhçat* (Nos 478 and 218) "he would go"

The next verb to be conjugated *sz* (*sin*) "to sleep"

शीङः सर्वधातुके गुणः । ७ । ४ । २१ ।

शेते । शयाते ।

No 620—Let *GUN* be the substitute OF *SIŃ* "to sleep," WHEN A *SARVADHATUKA* affix FOLLOWS Thus *sete* (No 543) "he sleeps," *sayáte* (No 29) "they two sleep"

शीङो रुट् । ७ । १ । ६ ।

शीङो ऋदेश्पातो रुट् । शेरते । शेषे । शयाये । शेध्वे । शये । शेवहे । शेमहे । शिश्ये । शिश्याते । शिशियरे । शयिता । शयिष्यते । शेताम् । शयाताम् । शेरताम् । अशेत । अशयाताम् । अशेरत । शयीत । शयीयाताम् । शयीरन् । शयिषीष्ट । अशयिष्ट । अशयिष्यत । इङ् अध्ययने । १८ । इङि-कावधुपसर्गता न व्यभिचरत । अधीते । अधीयाते । अधीयते ।

No 621—Let *RUT* (*r*) be the augment of the *a* of the substitute for *jh* (No 421) AFTER the verb *SIŃ* "to sleep" Thus *serate* (No 559) "they sleep," *seçhe* "thou sleepest," *sayathe* "you two sleep," *sedhve* "you sleep," *saye* "I sleep," *sevuhe* "we two sleep," *semahe* "we sleep," *sisye* (Nos 429 and 548) "he slept," *sisyáte* "they two slept," *sisyure* (No 548) "they slept," *sayita* (No 433) "he will sleep," *sayiçhyate* "he will sleep," *setám* (No 552) "let him sleep," *sayátám* "let the two sleep," *seratam* (No 621) "let them sleep," *açeta* "he slept," *asuyatám* "they two slept," *aseçata* (Nos 559 and 621) "they slept," *saytta* (Nos 555 and 463) "he may sleep," *sayyátam* "they two may sleep," *sayiran* (No 556) "they may sleep," *sayiçhishta* (No 558) "may he sleep," *asayishta* (Nos 420, 472, and 433) "he slept," *asayishyata* (No 435) "he would sleep"

The next verb to be conjugated is *२ (rñ)* "to study" This verb and *२ (rñ)* "to remember" never appear apart from the preposition *adhr* Thus *adhrite* (No 548) "he studies," *adhryate* (No 220) "they two study," *adhryate* (No 559) "they study"

गाड् लिति । २ । ४ । ४६ ।

इड् । अधिजगे । अध्येता । अध्येष्यते । अधीताम् । अधीयाताम् । अधीयताम् । अधीष्व । अधीयायाम् । अधीध्वम् । अध्ये । अध्यावहै । अध्ययामहै । अध्येत । अध्येयाताम् । अध्येयत । अध्येया । अध्येयायाम् । अध्येध्वम् । अध्येयि । अध्येवहि । अध्येमहि । अधीयीत । अधीयीयाताम् । अधीयीरन् । अध्येषीष्ट ।

No 622—Let GÁ be the substitute of the verb *२ (rñ)* "to study," WHEN LIT FOLLOWS Thus *adhryage* (Nos 548 and 524) "he studied," *adhyeta* (No 420) "he will study," *adhryeshyate* "he will study," *adhritám* (No 552) "let him study," *adhryátám* "let the two study," *adhryatám* (No 559) "let them study," *adhrshwú* (No 553) "do you study," *adryúthám* "do you two study," *adhrdhwam* (No 553) "do you study," *adhryar* (No 554) "let me study," *adhyayávahar* "let us two study," *adhyayámahar* "let us study," *adhyarta* (Nos 478 and 218) "he studied," *adhyaryátám* "they two studied," *adhyaryuta* (No 559) "they studied," *adhyartháh* "thou didst study," *adhyaryúthám* "you two studied," *adhyardhwam* "you studied," *adhyaryi* "I studied," *adhyarahr* "we two studied," *adhyarmahr* "we studied," *adhryata* (Nos 555, 461, 463, and 220) "he may study," *adhryyátám* "they two may study," *adhrywan* (No 556) "they may study," *adhryeshrita* (No 558) "may he study"

विभाषा लुङ्लृङोः । २ । ४ । ५० ।

इङो गाड् ।

No 623—The substitution of *gá* (No 622) in the room of *२ (rñ)* "to study" is OPTIONALLY made, WHEN LUÑ AND LRIÑ FOLLOW

गाड्कुटादिभ्योऽङिण्डित् । १ । २ । १ ।

गाडादेशात् कुटादिभ्यश्चाङिणित् । प्रत्यया ङितः स्यु ।

No 624—WHAT affixes HAVE NOT AN INDICATORY Ñ OR N shall be considered to HAVE AN INDICATORY Ñ (No 467), when they come AFTER GÁ (No 622) AND the verbs KUT "to be crooked," &c

घुमास्यागापाजहातिसां हलि । ६ । ४ । ६६ ।

एपामात इत् स्यादृत्लादौ कृडित्यार्धधातुके । अर्धगीष्ट । अर्धैष्ट ।
 अर्धगीष्यत । अर्धैष्यत । दुह प्रपूर्णे । २० । दोग्धि । दुग्ध । दुहन्ति ।
 धोन्ति । दुग्धे । दुहाते । दुहते । धुन्ते । दुहाथे । दुग्ध्वे । दुहे । दुहूहे ।
 दुहूहे । दुदोह । दुदुहे । दोग्धा । धोह्यति । धोह्यते । दोग्धु । दुग्धात् ।
 दुग्धाम् । दुहन्तु । दुग्धि । दुग्धात् । दुग्धम् । दुग्ध । दोहानि । दुग्धाम् ।
 दुहाताम् । दुहताम् । धुत्व । दुहायाम् । धुग्ध्वम् । दोहै । दोहावहै ।
 दोहामहै । अधोक् । अदुग्धाम् । अदुहन् । अदोहम् । अदुग्ध । अदुहाताम् ।
 अदुहत । अधुग्ध्वम् । दुह्यात् । दुहीत ।

No 625 — WHEN an *árdhadhātuka* affix, beginning with a CONSONANT and distinguished by an indicatory *h* or *n*, FOLLOWS, then let long *v* be the substitute of the long *ú* OF the verbs termed GHU (No 662), and of MA ‘to measure,’ STHA ‘to stand,’ GA “to study,” PA “drink,” HÁ “to abandon,” AND SHO “to destroy” Thus *adhyagrshita* (No 623) or, alternatively, *adhyaarshita* (No 218) “he studied,” *adhyaagrshyota* (No 623) or *adhyaarshyata* “he would study”

The verb *duh* (*duha*) “to milk” makes *dogdhu* (Nos 277, 586, and 25) ‘he milks,’ *dugdhuh* (No 535) “they two milk,” *duhantu* “they milk,” *dhokshu* (Nos 277, 278, 169, and 89) “thou milkest,” or with the *atmanepada* terminations, *dugdhe* (Nos 543 and 535) ‘he milks’ *duháte* “they two milk,” *duhate* (No 559) “they milk,” *dhukshu* (Nos 277, 278, 169, 90, and 535) “thou milkest,” *duhátthe* “you two milk,” *dhugdhwe* (No 277) “you milk,” *duhe* “I milk,” *duhwuhe* “we two milk,” *duhmahe* ‘we milk,’ *dudoha* (No 485) or *duduhe* (No 548) “he milked,” *dogdhá* (No 586) “he will milk,” *dhokshyati* (Nos 277 and 278) or *dhokshyate* “he will milk,” *dogdhu* “let him milk,” *dugdhát* (Nos 444 and 467) “may he milk,” *dugdhám* “let the two milk,” *duhantu* “let them milk,” *dugdhu* (No 593) “do thou milk,” *dugdhut* (No 444) “mayst thou milk,” *dugdham* ‘do you two milk,’ *dugdha* “milk ye,” *dohánu* “let me milk,” *dugdham* (No 552) “let him milk” *duhátam* “let the two milk,” *duhátám* (No 559) “let them milk,” *dhukshwa* (No 278) “do thou milk,” *duhathám* “do you two milk,” *dhugdhwam* (No 278) “milk ye,” *dohar* (No 554) “let me milk,” *dohávuho* “let us two milk,” *dohámahar* “let us milk,” *adhok* (Nos 199 and 278) “he milked,” *adugdham* (No 586) “they two milked,” *aduhan* “they milked,” *adoham* “I milked,” *adugdha*

"he milked," *aduhātām* "they two milked," *aduhata* (No 559) "they milked," *adhugdhanam* (No 277) "you milked," *duhydāt* "he may milk," *duhata* (No 555) "he may milk"

लिङ्सिचावात्मनेपदेषु । १ । २ । ११ ।

इक्समीपाट्टलः परौ भलादी लिङ्सिचौ कितौ स्तस्तडि । धुत्तीष्ट ।

No 626 —The substitutes of *LIṢ* (No 459) AND *SICH* (No 472), coming after a consonant that adjoins an *h*, WHEN THE AIMANEPADA affixes ARE EMPLOYED, are regarded as having an indicative *h* (No 467) Thus, *guna* not being substituted, we have *dhuk-h'shtu* (Nos 277, 278, and 258) "may he milk"

शल इगुपधादनिटः क्सः । ३ । १ । ४५ ।

इगुपधो य शलन्तस्तस्मादनिटश्चेः क्सादेश । अधुत्तत् ।

No 627 —AFTER that verb which ends in a *ŚAL*, which an *IK* for its PENULTIMATE letter, AND does NOT take the augment *IT* (No 510), let *KSA* (1 e *so*—No 155) be the substitute of *chli* (No 471) Thus *adhukshat* (Nos 277, 278, 90, and 169) "he milked"

लुग्वा दुहदिहलिहगुहामात्मनेपदे दन्त्ये । ७ ।

३ । ७३ ।

एषा क्सस्य लुग्वा दन्त्ये तडि । अदुग्ध । अधुत्तत् ।

No 628 —WHEN IN ATMANEPADA affix, beginning with a *DFNTAL*, FOLLOWS, there is OPTIONALLY ELISION (*luh*) of the *ksa* (No 627) OF these verbs viz *DUH* "to milk," *DIH* "to accumulate," *LIH* "to lock," AND *GUH* "to cover" Thus (the *s* also being eluded by No 513) we have either *adugdha* (Nos 277 and 586) or *adhukshata* (No 627) "he milked"

क्सस्याचि । ७ । ३ । ७२ ।

अजादौ तडि क्सस्य लोपः । अधुत्ताताम् । अधुत्तन्त । अदुग्धा* । अधुत्तथा* । अधुत्तायाम् । अधुग्ध्वम् । अधुत्तध्वम् । अधुत्ति । अधुत्तावहि । अधुत्तामहि । अधोत्थयत् । एव दिह उपचये । २१ । लिह आस्वादनम् । २२ । लेठि । लीठः । लिहन्ति । लेत्ति । लीठे । लिहाते । लिहते । लित्ते । लिहाथे लीट्वे । लिलेह । लिलिहे । लेठासि । लेठासे । लेत्थयति । लेत्थयते । लेटु । लीठात् । लीठाम् । लिहन्तु । लीठि । लेहानि । लीठाम् । अलेट् । अलेड् । अलित्तत् । अलित्तत । अलीठ । अलेत्थयत् । अलेत्थयत । ब्रूञ् व्यक्ताया वाचि । २३ ।

No 629 —There is elision (*lopa*) OF *ksa* (Nos 627 and 27), WHEN an *ātmanepada* affix, beginning with AN ACH, FOLLOWS Thus *adhukshātām* “they two milked,” *adhukshanta* (No 559) “they milked,” *adugdhah* (Nos 277 and 586) or *adhukshathāh* (No 627) “thou didst milk,” *adhukshathām* “you two milked,” *adhugdhwam* (No 628) or *adhukshadhvam* “you milked,” *adhukshu* “I milked,” *adhukshācahi* (No 422) ‘we two milked,’ *adhukshāmahi* “we milked,” *adhokshyata* (Nos 435, 485, and 457) “he would milk”

In the same way the verb *dih* (*dīha*) “to accumulate” The verb *lih* (*liha*) “to lick,” makes *ledhi* (Nos 276, 586, and 587) “he licks,” *lidhah* (No 131) “they two lick,” *lihanti* “they lick,” *lekshu* (Nos 276 and 585) “thou lickest,” —or *lidhe* (No 543) ‘he licks,’ *lihate* “they two lick,” *lihate* (No 559) “they lick,” *līkshu* “thou lickest,” *līhāthe* ‘you two lick,’ *līkhwe* “you lick,” *līkha* or *līkhe* “he licked,” *ledhasi* or *ledhāse* “thou wilt lick,” *lekshyati* or *lekshyate* “he will lick,” *ledhu* “let him lick,” *lidhat* (Nos 444 and 467) “may he lick,” *lidhām* (No 552) “let him lick,” *lihantu* “let them lick,” *lidhi* (No 447) “lick thou,” *lehāmi* “let me lick,” or *lidhām* (No 552) “let him lick,” *alet* (Nos 276, 199, and 165) or *aled* (No 82) “he licked,” *alīkshat* (No 627, 276, and 585), or *alīkshuta*, or *alīdha* (No 628) “he licked,” *alekshyit* or *alekshyuta* “he would lick”

The next verb to be conjugated is *brū* (*brūn*) “to speak articulately”

ब्रुवः पञ्चानामादित आहो ब्रुवः । ३ । ४ । ८४ ।

ब्रुवो लटस्तिवादीना पञ्चाना णलादय पञ्च वा स्युर्ब्रुवश्चाहादेश ।
आह । आहन्तु । आहु ।

No 630 —Instead OF THE FIRST FIVE tense-affixes *trip*, &c substituted for *lot*, coming AFTER the verb *BRU* “to speak,” there may optionally be *nil*, &c (No 424), *ĀH* being at the same time the substitute in the room OF *BRU* Thus *dha* “he says,” *dhatuh* “they two say,” *ahuh* “they say”

आहस्यः । ८ । २ । ३५ ।

भलि । चत्वम् । आत्य । आहयु ।

No 631 —Instead OF (the final of) *ĀH* (No 630) there is *TH*, when a *jhal* follows Then there is a change of the *th* to a *cha* by No 90, and we have *āttha* ‘thou sayest,’ *ahathuh* “you two say”

ब्रुव ईट् । ७ । ३ । ६३ ।

ब्रुवो हलादेः पित ईट् । ब्रवीति । ब्रूतः । ब्रुवन्ति । ब्रूते । ब्रुवाते ।
ब्रुवते ।

No 632 —It is the augment of an affix, beginning with a consonant and distinguished by an indicatory *p*, coming AFTER the verb BRÚ “to speak” Thus *bravuti* (No 420) ‘he speaks’ *brutah* “they two speak,’ *bruvanti* (No 220) “they speak,” *brúte* (No 543) “he speaks,” *bruvate* “they two speak,” *bruvate* (No 556) “they speak”

ब्रुवो वचिः । २ । ४ । ५३ ।

आर्धधातुके । उवाच । ऊचतुः । ऊचुः । उवचिथ । उवच्यथ । ऊचे । वक्ता ।
वक्ष्यति । वक्ष्यते । ब्रवीतु । ब्रूतात् । ब्रूताम् । ब्रुवन्तु । ब्रूहि । ब्रवाणि ।
ब्रूताम् । ब्रवै । अब्रवीत् । अब्रूत । ब्रूयात् । ब्रुवीत् । उच्यात् । वक्षीष्ट ।

No 633 —The root VACH is the substitute OF BRU “to speak,” when an *á dhadhátuka* affix follows Thus *vácha* (Nos 432, 583, and 489) “he spoke,” *úchatuk* (No 584) “they two spoke,” *úchuh* “they spoke,” *uvachitha* (No 517) or *vvuktha* (No 333) “thou spoked,” *úche* (No 548) “he spoke,” *vaktá* “he will speak,” *vakshyati* or *vakshyate* “he will speak,” *bravítu* (No 632) “let him speak,” *brútat* (No 444) “may he speak,” *brútám* “let the two speak,” *bruvontu* (No 220) “let them speak,” *brúhi* “speak thou,” *bravaní* “let me speak,” *brútám* (No 552) ‘let him speak,’ *bravar* (No 554) “let me speak,” *abravit* (No 632) “spoke,” *abrúta* “he spoke,” *bruyát* or *brúta* (Nos 555, 463, and 220) “he may speak,” *vchyat* (Nos 466 and 584) or *vakshishta* (No 555) “may he speak”

अस्यतिवक्तिख्यातिभ्योऽङ् । ३ । १ । ५२ ।

ङ् ।

No 634 —Instead of *chlí* (No 471), there shall be AN AFTER the verbs AS “to throw,” VACH “to speak,” AND KHYA ‘to speak”

वच उम् । ७ । ४ । २० ।

अडि परे । अवाचत् । अवक्ष्यत् । अवक्ष्यत ।

No 635 —When *añ* (No 634) follows, let UM be the augment OF the verb VACH “to speak” Thus *avochat* (No 265) “he spoke,” *avakshyat* or *avakshyata* “he would speak”

चर्करीत च । चर्करीतमिति यङ्लुगन्त तददादौ बोध्यम् । ऊर्णुञ्
आच्छादने । २४ ।

No 636 —“AND a verb in the shape indicated by the term CHARKARITA, ' i e at the end of which the affix *yin* (No 758) has been replaced by a blank (*luh*) is to be regarded as belonging to the 2nd class of verbs, “*ad*, &c” (No 589)

The verb *úrnu* (*úrnuu*) ‘to cover’ is next to be conjugated

ऊर्णोतेर्विभाषा । ७ । ३ । ९० ।

वृद्धिंलादौ पिति सार्वधातुके । ऊर्णोति । ऊर्णोति । ऊर्णुत । ऊर्णु-
वन्ति । ऊर्णुते । ऊर्णुवाते । ऊर्णुवते ।

No 637 —When a *sánadhātuka* affix follows, beginning with a consonant and distinguished by an indicatory *p*, then *mudhr* is OPTIONALLY the substitute OF the verb *ÚRNU* “to cover” Thus *úrnavti* or *úrnoti* “he covers,” *úrnavatoh* (No 535) “they two cover,” *urnuvanti* (No 220) “they cover,” *urnute* “he covers,” *úrnuvāte* “they two cover,” *urnuvate* (No 559) “they cover”

ऊर्णोतेरास् निति वाच्यम् ।

No 638 —“IT SHOULD BE MENTIONED THAT the verb *ÚRNU* DOES NOT TAKE AM” (No 546)

न न्द्राः संयोगादयः । ६ । १ । ३ ।

अचः परा संयोगादयो नदरा द्विर्न भवन्ति । नुशब्दस्य द्वित्वम् । ऊर्णु-
न व । ऊर्णुनुवतु । ऊर्णुनुवु ।

No 639 —The letters N, D, and P, following a vowel and INITIAL D A CONJUNCT consonant, are NOT doubled (No 426) There is a reduplication only of the syllable *nu*, and thus we have *úrnumára* (No 202) “he covered,” *úrnumvavutuh* (No 220) “they two covered,” *urnumvuvuh* “they covered”

विभाषोर्णोः । १ । २ । ३ ।

इडादिप्रत्ययो ङित् स्यात् । ऊर्णुनुविथ । ऊर्णुनविथ । ऊर्णुविता ।
ऊर्णुविता । ऊर्णुविष्यति । ऊर्णुविष्यति । ऊर्णोतु । ऊर्णोतु । ऊर्णुवानि ।
ऊर्णुवै ।

No 640 —An affix, beginning with the augment *it*, may OPTIONALLY be regarded as having an indicatory *ñ* (No 467), when it comes AFTER

the verb *URNU* 'to cover' Thus *ú nu nuvitha* (No 220) or *ú nu nuvitha* "thou didst cover," *ú nuvítá* or *ú navítá* "he will cover," *ú nuvishyati* or *ú navishyati* "he will cover," *ú navitu* (No 637) or *ú notu* "let him cover," *ú naranu* "let me cover," *ú navatu* (No 554) "let me cover"

गुणोऽपृक्ते । ७ । ३ । ६१ ।

ऊर्णोतेर्गुणोऽपृक्ते हलादौ पिति सार्वधातुके । और्णोत् । और्णाः । ऊर्णु-
यात् । ऊर्णुयाः । ऊर्णुवीत् । ऊर्णुयात् । ऊर्णुविषीष्ट । ऊर्णुविषीष्ट ।

No 641 — WHEN A *sárvadhátuka* AFFIX FOLLOWS, consisting OF A SINGLE LETTER, beginning with a consonant and distinguished by an indicatory *p*, then let GUNA be the substitute of the verb *ú nu* "to cover" Thus *aurnot* (No 458, 478, and 218) "he covered" *aurnoh* "thou didst cover," *ú nuvát* "he may cover," *ú nuvyañ* "thou mayst cover," or *ú nuvita* (Nos 555 and 220) "he may cover," *úrnúvát* (No 518) or *ú nuvishshita* (No 640) or *úrnavishshita* 'may he cover'

ऊर्णोतेर्विभाषा । ७ । २ । ६ ।

इडादौ परस्मैपदे सिचि वृद्धिः । पत्ने गुण । और्णोवीत् । और्णोवीत् ।
और्णुवीत् । और्णोविष्टाम् । और्णोविष्टाम् । और्णुविष्टाम् । और्णुविष्ट ।
और्णोविष्ट । और्णुविष्यत् । और्णोविष्यत् ।

इत्यदादयः ।

No 642 — When *sich* (No 472) follows, preceded by the augment *it* (No 433), the *parismepada* terminations being employed, then *iriddhi* is OPTIONALLY the substitute OF the verb *URNU* "to cover" On the othe. alternative, *guna* is the substitute Thus *aurnavit* (No 480) or *aurnavit* or *aurnavit* (No 640) "he covered," *aurnavishtam* or *aurnavishtam* or *aurnavishtam* "they two covered," *aurnavishita* (Nos 640 and 220) or *aurnavishita* (No 420) "he covered," *aurnavishyata* or *aurnavishyata* "he would cover"

So much for the 2nd class of verbs, "ad, &c"

The first verb in the 3rd class is *hu* "to sacrifice or eat"

जुहोत्यादयः ।

हु दानादनयोः । १ ।

जुहोत्यादिभ्यः श्नुः । २ । ४ । ७५ ।

शपः ।

No 643—Let ŚIU (one of the blanks enumerated in No 209) be substituted in the room of *sap* (No 419) AFTER the verbs HU, &c

श्वी । ६ । १ । १० ।

धातोर्द्वे स्तः । जुहोति । जुहुतः ।

No 644—WHEN THERE IS ŚLU, there are two in the room of a verbal root—(1 e the root is doubled) Thus *juhoti* (Nos 488 and 420) “he sacrifices,” *juhutah* (No 535) “they two sacrifice”

अदभ्यस्तात् । ७ । १ । ४ ।

भस्य । हुशुवोरिति यण् । जुह्वति ।

No 645—There is AT in the room of the *jh* (of a tense-affix) AFTER A REDUPLICATED verb By No 536, which debars No 220, the semi-vowel is substituted for the final of the root, and we have *juhwatu* “they sacrifice”

भीहीभृहुवां श्रुवञ्च । ३ । १ । ३६ ।

एभ्यो लिट्याम् वा स्यादामि श्लाविव कार्यं च । जुहवाचकार । जुहाव ।
होता । होष्यति । जुहोतु । जुहुतात् । जुहुताम् । जुहुतु । जुहुधि । जुह-
वानि । अजुहोत् । अजुहुताम् ।

No 646—*Am* may optionally be affixed, when *lit* comes after these verbs viz BHI “to feel,” HRI “to be ashamed,” BHRI “to nourish,” AND HU “to sacrifice,” AND, when *ám* is affixed, the effect is to be AS IF THERE WERE ŚLU (1 e there is to be reduplication—No 644) Thus *juhavānchakṛā* or *juhāva* (Nos 426 and 202) “he sacrificed,” *hotā* (No 435) he will sacrifice,” *hoshyatī* “he will sacrifice,” *juhotu* “let him sacrifice,” *juhutat* (No 444) “may he sacrifice” *juhutam* “let the two sacrifice” *juhwatu* (Nos 645 and 536) “let them sacrifice,” *juhudhi* (No 593) “do thou sacrifice,” *juhavani* (No 450) “let me sacrifice,” *ajuhot* “he sacrificed,” *ajuhutām* “they two sacrificed”

जुसि च । ७ । ३ । ८३ ।

इगन्ताङ्गस्य गुणोऽजादौ जुसि । अजुहवु । जुहुयात् । हूयात् । अहो-
षीत् । अहोष्यत् । जिभी भये । २ । विभेति ।

No 647—AND WHEN JUS (No 481), beginning with a vowel, FOLLOWS, then *guna* is the substitute of an inflective base that ends in an *i* vowel Thus *aguhavuh* “they sacrificed,” *juhryát* “he may sacrifice,” *háyát* (Nos 465 and 466) “may he sacrifice,” *ahavshat* (Nos 472, 479, and 519) “he sacrificed,” *ahoshyat* “he would sacrifice”

The verb *bhí* (*mbhr*) “to fear” makes *bibhetu* (No 644) ‘he fears”

भियोऽन्यतरस्याम् । ६ । ४ । ११५ ।

इ स्याद्ब्रुलादौ कृडिति सार्वधातुके । बिभित् । बिभीतः । बिभ्यति । बिभयाचकार । बिभाय । भेता । भेष्यति । बिभेतु । बिभितात् । बिभीतात् । अबिभेत् । बिभियात् । बिभीयात् । भीयात् । अभैषीत् । अभेष्यत् । द्वी लज्जायाम् । ३ । जिह्वेति । जिह्वीतः । जिह्वियति । जिह्वयाचकार । जिह्वाय । ह्वेता । ह्वेष्यति । जिह्वेतु । अजिह्वेत् । जिह्वीयात् । ह्वीयात् । अह्वेषीत् । अह्वेष्यत् । पृ पालनपूरणयोः । ४ ।

No 648—When a *sárvadhátuka* affix follows, beginning with a consonant and having an indicatory *h* or *ñ* (No 535), *i* may OPTIONALLY be the substitute OF the verb *BHÍ* “to fear” Thus *bibhítāt* or *bibhítah* “they two fear,” *bibhyatr* (No 645) “they fear,” *bibhayáncakara* (No 646) or *bibháya* “he feared,” *bhetá* “he will fear,” *bheshyatr* “he will fear” *bibhetu* “let him fear,” *bibhítát* (Nos 444 and 648) or *bibhítat* “may he fear,” *abibhet* “he feared,” *bibhryát* (No 648) or *bibhryat* “he may fear,” *bháyat* (Nos 465 and 466) “may he fear,” *obharshat* (Nos 472, 479, and 519) “he feared,” *abheshyat* “he would fear”

The verb *hrí* “to be ashamed” makes *jhrretu* (No 644) “he is ashamed,” *jhrítah* “they two are ashamed,” *jhriryatr* (No 645) “they are ashamed,” *jhríyanchakára* (No 646) or *jhríáya* “he was ashamed,” *hretá* “he will be ashamed,” *hreshyatr* “he will be ashamed,” *jhrretu* “let him be ashamed,” *ajhret* “he was ashamed,” *jhríryát* “he may be ashamed,” *hryát* (Nos 465 and 466) “may he be ashamed,” *aharshat* (Nos 472, 479, and 519) “he was ashamed,” *ahreshyat* “he would be ashamed”

The verb *prí* “to nourish or fill” is next to be conjugated

अतिपिपर्त्यैश्च । ७ । ४ । ११ ।

अभ्यासस्य इः स्याच्छौ । पिपर्ति ।

No 649 —When there is *slu* (No 643), let *ɪ* (see No 508) be the substitute of the vowel of the reduplicate OF the verbs RI “to go,” AND PRI “to fill” Thus *pɪparɪ* “he fills”

उदोष्ठ्यपूर्वस्य । ७ । १ । १०२ ।

अङ्गावयवौष्ठ्यपूर्वो य ऋत् तदन्तस्याङ्गस्य उ ।

No 650 —Let there be U in the room OF that inflective base which ends in *ɪ*, PRECEDED BY A LABIAL which is a portion of the base [Thus, when we have *pri+tus*, this rule applies, and also No 37 which makes the base end in *ɪ*]

हलि च । ८ । २ । ७७ ।

रेफवान्तस्य धातोर्ध्रधाया इको दीर्घा हलि । पिपूर्तः । पिपुरति ।

पपर ।

No 651 —AND WHEN A CONSONANT FOLLOWS, the long vowel is the substitute of an *ɪ* vowel being the penultimate letter of a verb which ends in *ɪ* or *u* Thus *pɪpɪratɪ* (No 650) “they two fill,” *pɪpɪratɪ* (No 645) “they fill,” *papara* (Nos 426, 506, 202, and 37) “he filled”

शृदृप्रां ह्रस्वो वा । ७ । ४ । १२ ।

किति लिटि । पप्रतुः ।

No 652 —When a substitute of *lit*, with an indicatory *h*, follows A SHORT vowel is OPTIONALLY the substitute OF ŚRI “to hunt,” DRI “to tear,” AND PRI “to fill” (Thus *dcbars* No 653, and we have optionally) *papɪratuh* (No 21) “they two filled”

ऋच्छत्यृताम् । ७ । ४ । ११ ।

तौदादिकश्च्छेर्धधातोर्धदन्ताना च गुणो लिटि । पपरतु । पपरुः ।

No 653 —When *lit* follows, *guna* is the substitute OF the verb RICHCHH “to go,” that belongs to the 6th class (*tud*, &c No 693), and of the verb RI “to go,” AND of those that end in the long vowel RI Thus (on the alternative allowed by No 652) *papɪratuh* “they two filled,” *paparuh* “they filled”

वृतो वा । ७ । २ । ३८ ।

वृद्धञ्भ्यामृदन्ताच्चेटो दीर्घो वा स्याच्च तु लिटि । परीता । परिता ।
परीष्यति । परिष्यति । पिपर्तु । अपिप' । अपिपूर्ताम् । अपिपरु । पिपूर्यात् ।
पूर्यात् । अपारीत् ।

No 654—There may be OPTIONALLY a long vowel in the room of the augment *it* (No 433) coming AFTER the verbs VRIN “to serve,” and VRIN “to choose,” AND those that end in long RI, but not when *lit* follows. Thus *paritá* or *parítá* “he will fill,” *parishyati* or *parishyati* ‘he will fill,’ *pipartu* ‘let him fill,’ *apipah* (Nos 420, 199, and 110) ‘he filled,’ *apipartám* (Nos 650 and 652) “they two filled,” *apiparuh* (Nos 481 and 647) “they filled,” *piparyát* (No 651) “he may fill” *puryat* (No 465) “may he fill,” *aparit* (No 519) ‘he filled’

सिचि च परस्मैपदेषु । ७ । २ । ४० ।

अत्रेटो न दीर्घः । अपारिष्ताम् । अपरीष्यत् । अपरिष्यत् । ओहाक्
त्यागे । ५ । जहाति ।

No 655—AND WHEN SICH (No 472) FOLLOWS, AND THE PARAS-
MAIPADA terminations—here there is not a long vowel in the room
of the augment *it* (—see No 654) Thus *aparishítám* (No 519) they
two filled,” *aparishyat* (No 654) or *aparishyat* “he would fill”

The verb *ha* (*ohak*) “to quit” makes *jahati* (No 644)

जहातिश्च । ६ । ४ । ११६ ।

इद्वा स्याद्गुलादौ कृडिति सार्वधातुके । जहित् ।

No 656—AND short *i* shall be optionally the substitute OF the
verb *HÁ* “to quit,” when a *sarvadhátuka* affix follows, beginning with
a consonant and having an indicatory *k* or *n*. Thus *jahitah* (No 535)
‘they two quit’

ई हल्यघोः । ६ । ४ । ११३ ।

श्नाभ्यस्तयोरात् ईत् सार्वधातुके कृडिति हलि । जहीत् ।

No 657—Let *I* be the substitute of the *á* of *sna* (No 730), or OF
a reduplicated verb not being one of those called GHU (No 662), WHEN
a *sarvadhátuka* affix, having an indicatory *k* or *n* and beginning with
A CONSONANT, FOLLOWS. Thus (on the alternative allowed by No 656)
jahitah “they two quit”

श्नाभ्यस्तयोरात्ः । ६ । ४ । ११२ ।

लोपः क्ङिति । जहति । जहौ । हाता । हास्यति । जहात् । जहितात् ।
जहीतात् ।

No 658—Let there be elision OF THE A OF *SNÁ* (No 730), AND OF A REDUPLICATED VERB, when an affix, with an indicatory *h* or *ś*, follows Thus *janati* (No 645) “they quit,” *jahav* (No 523) “he quitted,” *hāta* “he will quit” *hasyati* “he will quit,” *jahatu* “let him quit” *jahitāt* (Nos 444 and 656) or *jahitāt* (No 657) “may he quit”

आ च हौ । ६ । ४ । ११७ ।

जहाते । चादिदीतौ । जहाहि । जहिहि । जहीहि । अजहात् । अजहुः ।

No 659—AND WHEN HI (No 447) FOLLOWS, the substitute for the *a* of the verb *ha* ‘to quit’ is *A*, or *i* (No 656), or *ī* (No 657), Thus *jahāri*, or *jahiri*, or *jahihi* “do thou quit,” *ajahat* ‘he quitted’ *ajuhuh* (Nos 481 and 658) ‘they quitted’

लोपो यि । ६ । ४ । ११८ ।

जहातेरलोपो यादौ सार्जधातुके । जह्यात् । हर्लिङि । हेयात् । अहा-
सीत् । अहास्यत् । माङ् माने शब्दे च । ६ ।

No 660—There is ELISION of the *a* of the verb *ha* “to quit,” WHEN a *sārjadhātuka* affix, beginning with Y, FOLLOWS Thus *jahyat* (No 460) “he may quit,” but when the affix is *śrīdhadhātuka* (No 465) then *e* is substituted by No 525, giving *heyat* ‘may he quit,’ *ahāsit* (Nos 479, 480 and 530) “he quitted,” *ahasyat* “he would quit”

The verb *mā* (*man*) “to measure or sound” is next to be conjugated

भृजामित् । ७ । ४ । ७६ ।

भृज् माङ् ओहाङ् एषामभ्यासस्येत् स्याच्छ्रौ । मिमीते । मिमाते । मि-
मते । ममे । माता । मास्यते । मिमीताम् । अमिमीत । मिमीत । माशीष्ट ।
अमास्त । अमास्यत । ओहाङ् गतौ । ७ । जिहीते । जिहाते । जिहते ।
जहे । हाता । हास्यते । जिहीताम् । अजिहीत । जिहीत । हाशीष्ट । अहा-
स्त । अहास्यत । डुभृज् धारणपोषणयो । ८ । विभर्ति । विभृतः । विभ्रति ।
विभृते । विभ्रते । विभ्रते । विभराचकार । बभार । बभर्य । बभृव । विभ-
राचक्रे । बभे । भर्ता । भरिष्यति । भरिष्यते । विभर्तुः । विभराणि । विभृ-
ताम् । अविभः । अविभृताम् । अविभरुः । विभृयात् । विभ्रीत । भ्रियात् ।
भृशीष्ट । अभार्पात् । अभृत । अभरिष्यत् । अभरिष्यत । डुदाञ् दाने । ९ ।

ददाति दत्तः । ददति । दत्ते । ददाते । ददते । ददौ । ददे । दाता । दास्यति । दास्यते । ददातु ।

No 661 — When there is *slu* (No 643), let I be the substitute of the vowel of the reduplicate syllable OF these verbs—viz BHRI “to nourish,” *mā* “to measure,” and *hā* (*ohān*) “to go” Thus *mimite* (No 657) “he measures,” *mimite* (No 658) “they two measure,” *mimate* (No 645) “they measure,” *mame* (Nos 548 and 426) ‘he measured,’ *māta* “he will measure,” *masyate* “he will measure,” *mimítám* (Nos 552 and 657) “let him measure,” *amimatu* ‘he measured,’ *mimítu* (Nos 555 and 653) “he may measure,” *másishta* (No 558) “may he measure,” *amistu* (No 472) “he measured,” *amásyata* “he would measure”

The verb *ha* (*ohan*) “to go” makes *ghate* (No 657) ‘he goes,’ *gháte* (No 658) “they two go,” *ghate* (Nos 645 and 658) “they go,” *jāhe* (Nos 548 and 426) “he went,” *hata* “he will go,” *hasyate* “he will go,” *ghítám* “let him go,” *ajhata* “he went,” *ghátu* (Nos 555 and 658) “he may go,” *hásishta* (No 558) “may he go,” *ahásta* (No 472) “he went,” *ahásyata* “he would go”

The verb *bhri* (*dubhrin*) “to hold or nourish,” makes *bibharti* “he nourishes,” *bibhrituh* “they two nourish,” *bibhritu* (No 645) “they nourish,” *bibhrite* “he nourishes,” *bibhrite* “they two nourish,” *bibhrite* “they nourish,” *bibharānchakara* (No 646) or *babhāra* (Nos 508 and 202) “he nourished,” *bibharitha* “thou didst nourish,” *babhrva* (No 514) “we two nourished,” *bibharanchakre* or *babhre* (No 548) “he nourished,” *bharita* (No 510) “he will nourish,” *bharishyatu* (No 532) or *bharishyate* “he will nourish,” *bibhartu* “let him nourish” *bibharāni* ‘let me nourish,’ *bibhritám* “let him nourish,” *abibhah* (Nos 420, 199, and 110) “he nourished,” *abibhritám* “they to nourished,” *abibharvā* (Nos 481 and 447) “they nourished,” *bibhriyat* or *bibhrita* (No 555) “he may nourish,” *bhriyat* (No 465) or *bhrishishtā* (No 558) “may he nourish,” *abhārishit* (No 519) or *abhritu* (No 582) “he nourished,” *abharishyat* or *abharishyata* “he would nourish”

The verb *dā* (*dudān*) “to give” makes *dadāti* “he gives,” *dattah* (No 658) “they two give” *dadati* (No 645) “they give,” *datte* “he gives,” *dadāte* “they two give,” *dadate* (No 645) “they give,” *dādau* (No 523) or *dade* (No 548) ‘he gave,’ *dātā* “he will give,” *dāsyati* or *dāsyate* “he will give,” *dadātu* “let him give”

दाधा घ्वदाप् । १ । १ । २० ।

दारूपा धारूपाश्च धातवो घुसज्ञा. स्युर्दाब्दैपौ विना । घ्वसोरित्यत्वम् ।
देहि । दत्तम् । अददात् । अदत्त । तद्भात् । ददीत् । देयात् । दासीष्ट ।
अदात् । अदाताम् । अदु ।

No 662—Let roots of the form of DÍ “to give” (meaning that root itself both in the third and first conjugations), *do* “to cut,” and *de* “to protect,” AND of the form of DHA “to hold,” (viz *dhá* itself and *dhe* “to drink”), EXCLUSIVE OF *da* (DÁP) “to cut,” and *dar* (*darip*) “to purify,” be called GHU. By No 614, the substitution of *e* is directed when *hi* follows a *ghu*—so we have *dehi* “give thou,” *dattam* (No 658) “do you two give,” *adadát* or *adatta* (No 658) ‘he gave,’ *dadyat* (No 460) or *dadita* (Nos 555 and 658) ‘he may give,’ *deyat* (No 525) or *disishtu* (No 558) ‘may he give,’ *adát* (No 473) “he gave,” *adátám* “they two gave,” *aduh* (No 524) “they gave”

स्थाघ्वोरिञ्च । १ । २ । १७ ।

अनयोरिदन्तादेशः सिञ्च किदात्मनेपदे । अदित । अदास्यत् । अदा-
स्यत् । डुधाञ् धारणपोषणयोः । १० । दधाति ।

No 663—AND SHORT I shall be the substitute OF the final of STHÁ ‘to stand,’ AND of a verb termed GHU (No 662), and the *siñh* shall be as if it had an indicatory *k*, when the *átmanepada* terminations are employed. Thus, the root ending in a short vowel, we have *adita* (No 582) “he gave,” *adásyat* “he would give,” *adasyota* “he would give”

The verb *dhá* (*dudhán*) “to hold or nurture” makes *dadháti* “he holds”

दधस्तथोश्च । ८ । २ । ३८ ।

द्विरुक्तस्य ऋषन्तस्य धाजो बशो भू तथो स्ध्वोश्च परत । धत्त ।
दधति । दधासि । धत्स्यः । धत्ते । दधाते । दधते । धत्से । धद्वे । घ्वसोरे-
द्भावभ्यासलोपश्च । देहि । अदधात् । अधत्त । दध्यात् । दधीत् । देयात् ।
धासीष्ट । अधात् । अधित । अधास्यत् । अधास्यत् । णिञिर् शौचपोष-
णयोः । ११ ।

No 664—Let there be a *bhash* (i e an aspirated letter) in the room of the *bas* (i e the initial *d* No 431) OF the reduplicated verb

DH1 "to hold," ending in a *ghash* (1 e *ndh*), WHEN T OR TH AND when s or *dhw* follows Thus we have *dhattuh* (No 658) "they two hold," *dadhuti* (No 645) 'they hold,' *dadhāsi* "thou holdest," *dhattah* (No 664) "you two hold," *dhatte* (No 543) "he holds," *dadhāte* "they two hold," *dadhate* (No 645) "they hold," *dhatse* 'thou holdest' *dhadhāse* "you hold" According to No 614, when *hi* follows, *e* is substituted for the vowel of the root, which is a *ghu* (No 662), and the reduplication is elided —so that we have *dhehi* "do thou hold," *adadhāt* "he held," *adhattu* (Nos 658 and 664) "he held," *dadhāyāt* (Nos 460 and 658) or *dadhātu* (Nos 555 and 658) "he may hold," *dheyat* (No 525) or *dhasishāu* (No 558) "may he hold," *adhāt* (No 473) or *adhita* (Nos 663 and 582) "he held," *adhāsyāt* or *adhāsyātu* "he would hold"

The verb *ni* (*ni*) "to purify or to nurture" is next to be conjugated

इर इत्सज्ञा वाच्या ।

No 665 — 'In respect OF the syllable IR (e g in the verb *ni*) THE DESIGNATION IT (No 7) IS TO BE PREDICATED"

निजां त्रयाणां गुणः श्लो । ७ । ४ । ७५ ।

निज्विज्विषामभ्यासस्य गुणः श्लो । नेनेक्ति । नेनक्तिः । नेनिजति । नेनक्ति । निनेज । निनिजे । नेक्ता । नेद्यति । नेद्यते । नेनेक्तु । नेनिग्धि ।

No 666 — Let GUNA be the substitute of the reduplicate OF THE THREE verb NIJ "to purify," *vi* "to differ," and *ush* "to pervade," WHEN THERE IS SIU (No 643) Thus *nenekti* (Nos 485 and 333) "he purifies," *neniktah* (No 535) "they two purify," *nenijiti* (No 645) "they purify," *nenikte* (No 535) 'he purifies,' *neniju* (No 426) or *nenije* (No 548) "he purified," *nekhti* "he will purify," *nekshyati* (No 169) or *nekshyate* "he will purify," *nenektu* "let him purify," *nenijdhi* (Nos 593 and 333) "do thou purify"

नाभ्यस्तस्याचि पिति सार्वधातुके । ७ । ३ । ८७ ।

लघूपधगुणो न । नेनिजानि । नेनिक्ताम् । अनेनेक् । अनेनिक्ताम् । अनेनिजुः । अनेनिजम् । अनेनक्ति । नेनिज्यात् । निज्यात् । नेनिजीत । निज्यीष्ट ।

No 667 — *Guna* is NOT the substitute OF A REDUPLICATED VERB with a light (No 482) penultimate letter, WHEN A SARVADHATUKA affix, beginning with a VOWEL and HAVING AN INDICATORY P, FOLLOWS

This debais No 485, and we have *neniyánu* (No 666) "let me purify," *nenuktám* (No 552) "let him purify," *aneneI* (No 199) "he purified," *anenuktám* "they two purified," *anenuyuh* (No 481) "they purified," *anenuyám* "I purified," *anenukta* "he purified," *nenuyyat* "he may purify," *nyuyát* (No 465) "may he purify," *nenuyta* (No 555) "he may purify," *nuksushtu* (No 558) "may he purify"

इरितो वा । ३ । १ । ५७ ।

इरितो धातोश्चैरङ् वा परस्मैपदेऽु । अनिजत् । अनैक्षीत् । अनिक्त ।
अनेक्ष्यत् । अनेक्ष्यत् ।

इति जुहोत्यादयः ।

No 668—*Añ* IS OPTIONALLY the substitute of *chl'* (No 471) AFTER what root has AN INDICATORY IR (No 665), when the *pāsamu-*
padu terminations are employed Thus *anuyat* or *anukshat* (Nos 472,
492, and 510) or *anukta* (No 513) "he purified," *anekshyut* or *aneksh-*
yata "he would purify"

So much for the 3rd class of verbs, 'hv, &c' The verbs of the
4th class—"div, &c"—are to be conjugated

The verb *div* (*divu*) signifies "to play, to be ambitious of sur-
passing, to traffic, to shine, to praise, to rejoice, to be mad, to sleep, to love,
and to go"

दिवादयः ।

दिवु क्रीडाविजिगीषाश्रवहारद्युतिस्तुतिमोदमदस्वप्नकान्तिगतिषु । १ ।

दिवादिभ्यः ष्यन् । ३ । १ । ६६ ।

शपोऽपवाद । हलि चेति दीर्घ । दीव्यति । दिदेव । देविता । देवि-
ष्यति । दीव्यत् । अदीव्यत् । दीव्येत् । दीव्यात् । अदेवीत् । अदेविष्यत् ।
एव षिवु तन्तुसप्ताने । २ । नृती गात्रविज्ञेये । ३ । नृत्यति । ननर्त । नर्तिता ।

No 669—AFTER the verbs DIV "to play," &c, let there be SYAN
This debais *sap* (No 419) According to No 651, the vowel is
lengthened when a consonant follows the *v*, and we have *dīyati* "he
plays," *dīdevu* (No 485) "he played," *devitā* "he will play," *dīvishyati*
"he will play," *dīvyatu* (No 651) "let him play," *adīvyat* "he played,"
dīvyet (No 463) "he may play," *dīvāt* (No 465) "may he play,"
adevit (No 480) "he played," *adevishyat* "he would play" In the
same way is conjugated the verb *shv* (*shvu*) "to sew"

The verb *nrít* (*nrítá*) "to toss about one's body—1 e to dance," makes *nrityati* "he dances," *nanartá* (Nos 508 and 485) "he danced," *naritá* "he will dance"

से ऽसिचि कृतचृतच्छृदत्तदन्तः । ७ । २ । ५७ ।

एभ्यः सिञ्भित्रस्य सादेरार्धधातुकस्येद्वा । नर्तिष्यति । नत्स्यति ।
नृत्यतु । अनृत्यत् । नृत्येत् । नृत्यात् । अनर्तित् । अनर्तिष्यत् । अनन्स्यत् ।
त्रसी उद्वेगे । ४ । वा भ्राशेति श्यन् वा । त्रस्यति । त्रसति । तत्रास ।

No 670—*It* (No 433) is optionally the augment of an *á* *dhatuka* affix, WHEN IT BEGINS WITH the letter S OTHER THAN the *s* of SICH (No 472), coming AFTER these verbs—VIZ KRIT "to cut," CHRIT "to hurt," CHHPID "to light," TRID "to kill," AND NRIT "to dance" Thus *naritshyati* or *naritsyati* "he will dance," *nrityatu*, "let him dance," *anrityat* "he danced," *nrityet* "he may dance," *nrityát* "may he dance," *anartít* (No 480) "he danced," *anartishyat* (No 670) or *anartsyat* "he would dance"

The verb *tras* (*trasi*) "to fear," according to No 520, optionally takes the affix *syam* (No 669) Thus we have *trasyati* or *trasati* (No 419) "he fears," *tatrása* "he feared"

वा जृभ्रमुत्रसाम् । ६ । ४ । १२४ ।

एषा किति लिटि सेटि श्लि च एत्वाभ्यासलोपौ वा । त्रसतु । तत्रसतु । त्रसिथ । तत्रसिथ । त्रसिता । शो तनूकरणे । ५ ।

No 671—There is OPTIONALLY the substitution of *e*, and elision of the reduplicate syllable, OF these verbs—VIZ JBI "to grow old," BHRAM "to whirl," AND TRAS "to fear," when *lit* with an indicative *k* (No 486), and likewise when *thal*, with the augment *it* (No 433,) follows Thus *trsatuk* or *tatrasatah* "they two feared," *trsetha* "or *tatrasitha* "thou didst fear," *trasitá* "he will fear"

The verb *śo* "to pare" is next to be conjugated

ओतः श्यनि । ७ । ३ । ७१ ।

लोपः स्यात् श्यनि । श्यति । श्यतः । श्यन्ति । शशौ । शशतु । शशुः ।
शाता । शास्यति ।

No 672—Let there be elision OF O, WHEN SYAN (No 669) FOLLOWS Thus *syati* "he pares," *syatah* "they two pare," *syanti* "the

pare," *sasau* (Nos 528 and 529) "he pared," *sasatuh* (No 524) "they two pared," *sasuh* (Nos 528 and 524) "they pared," *sáta* (No 528) "he will pare," *sásyati* "he will pare"

विभाषा घ्राधेद्गशाच्छासः । २ । ४ । ७८ ।

एभ्यः सिचो लुग्वा परस्मैपदेषु । अशात् । अशाताम् । अशु. ।

No 673—There is OPTIONALLY elision of *sich* (No 472) AFTER these verbs—viz *GHRÁ* "to smell," *DHE* "to drink," *ŚO* "to pare," *CHHO* "to cut," AND *SHO* "to destroy," when the *paṛasmaipada* terminations are employed. Thus *asát* "he pared," *asátam* "they two pared," *asuh* (No 524) "they pared"

यमरमनमातां सकृ च । ७ । २ । ७३ ।

एषा सगेभ्यः सिच इट् परस्मैपदेषु । इट्सकौ । अशासीत् । अशासि-
ष्टाम् । ह्ये ह्येदने । ६ । ह्यति । षो ऽन्तकर्मणि । ७ । स्यति । ससौ ।
दो अक्वण्डने । ८ । द्यति । ददौ । देयात् । अदात् । व्यध ताडने । ९ ।

No 674—AND *SAK* shall be the augment of these verbs—viz—*YAM* "to restrain," *RAM* "to spot," *NAM* "to bow," AND those that end in *LONG A*, and, at the same time, *it* shall be the augment of the *sich* (No 472) coming after them, when the *paṛasmaipada* terminations are employed. Applying then these two augments, *it* and *sak*, we have *asásat* "he pared," *asásashtām* "they two pared"

The verb *chho* "to cut" makes *chhyati* (No 672) "he cuts"

The verb *sho* "to destroy" makes *syati* "he destroys," *sasau* (No 528) "he destroyed" The verb *do* "to cut" makes *dyati* "he cuts," *dadau* "he cut," *deyát* (No 525) "may he cut," *adát* (No 473) "he cut"

The verb *vyadh* (*vyadha*) "to strike" is next to be conjugated

ग्रहिज्यावयिव्यधिवष्टिविचतिवृश्चतिपृच्छति- भृज्जतीनां डिति च । ६ । १ । १६ ।

एषा सप्रसारण स्यात् किति डिति च । विध्यति । विव्याध । विविधतु ।
विविधुः । विव्यधिय । विव्यद् । व्यद्वा । व्यहस्यति । विध्येत् । विध्यात् ।
अव्यात्सीत् । पुष पुष्टौ । १० । पुष्यति । पुषोप । पुषोषिय । पोष्टा । पो-
ह्यति । पुषादीत्यङ् । अपुषत् । शुष शोषणे । ११ । शुष्यति । शुषोष । अशु-
षत् । यश अदर्शने । १२ । नश्यति । ननाश । नेशतुः ।

No 675—AND let there be a *sanprasānana* (No 281) in the room (of the semi-vowel) OF these verbs—VIZ GRAH ‘to take,’ JYA ‘to become old,’ VAY (the substitute of *ve*) ‘to weave,’ VYADH ‘to strike,’ VĀŚ ‘to subdue,’ VIACH ‘to deceive,’ VRAŚCH ‘to cut,’ PRACHCHH ‘to ask,’ AND BHRĀSĪ ‘to fry,’ WHEN WHAT affix HAS AN INDICATORY *h* or *ñ* FOLLOWS Thus, the affix *syān* being regarded as having an indicatory *ñ* (No 535) we have *vidhyati* (No 283) ‘he strikes,’ *vivyadhā* (No 583) ‘he struck,’ *vividhatuh* ‘they two struck,’ *vividhuh* ‘they struck,’ *vivyadhathu* (No 517) or *vivyaddha* (No 586) ‘thou didst strike,’ *vyadhā* (No 586) ‘he will strike,’ *vyatsyati* ‘he will strike,’ *vidhyet* (Nos 462 and 460) ‘he may strike,’ *vidhyat* (No 465) ‘may he strike,’ *avyātsit* (No 479) ‘he struck’

The verb *push* (*pusha*) ‘to nourish’ makes *pushyati* ‘he nourishes,’ *puposha* (No 485) ‘he nourished,’ *puposhatha* (No 517) ‘thou didst nourish,’ *poshtu* (No 78) ‘he will nourish,’ *poshshyati* (No 585) ‘he will nourish’ In accordance with No 542, this verb takes *añ* instead of *chli* (No 471) Thus *apushat* ‘he nourished’

The verb *sush* (*svsha*) ‘to become dry’ makes *sushyati* ‘he dries,’ *susosha* ‘he dried,’ *asushat* (No 542) ‘he dried’

The verb *nas* (*nasa*) ‘to perish’ makes *nasyati* ‘he perishes,’ *nanāsa* ‘he perished,’ *nesatuh* (No 494) ‘they two perished’

रधादिभ्यश्च । ७ । २ । ४५ ।

बलाद्बार्धधातुकस्य वेट् । नेशिथ ।

No 676—AND after the verbs RADH ‘to hunt’ &C, let *it* (No 433) be optionally the augment of an *ārdhadhatuka* affix, beginning with a *val* Thus *nesitha* (No 495) ‘thou didst perish’

मस्जिनशोर्भलि । ७ । १ । ६० ।

नुम् । ननष्ट् । नेशिथ । नेशिथ् । नशिता । नष्टा । नशिष्यति । नष्ट्य-
ति । नश्यतु । अनश्यत् । नश्येत् । नश्यात् । अनशत् । षूड् प्राणिप्रसवे । १३ ।
सूयते । सुषुवे । क्लादिनियमादिट् । सुषुविषे । सुषुविवहे । सुषुविमहे ।
साता । सविता । दूड् परितापे । १४ । दूयते । दीड् क्षये । १५ । दीयते ।

No 677—WHEN A JHAL comes AFTER the verbs MASJ ‘to be immersed,’ AND NAS ‘to perish,’ let there be the augment *num* Thus, on the alternative allowed by No 676, we have *nananshitha* (No 334) ‘thou didst perish,’ *nesiva* (No 494) ‘we two perished,’ *nesima* ‘we

perished," *nāśitā* (No 676) or *nāśhita* "he will perish," *nāśhyati* or *nāśhyati* (Nos 334 and 585) "he will perish," *nāsyati* "let him perish," *anasyat* 'he perished,' *nasyet* "he may perish," *nasyāt* "may he perish," *anasot* (No 512) "he perished"

The verb *śū* (*śhū*) "to give birth to" makes *sūyate* (No 543) 'she bears,' *sushure* (No 220) "she bore" In accordance with the restrictive rule No 514, this verb takes the augment *it*—thus *sushurishē* "thou borest," *sushurivāhe* "we two bore," *sushurivāhe* "we bore," *sota* or *saritā* (No 511) "she will bear"

The verb *dū* (*dūn*) "to suffer or be consumed with pain" makes *dūyate* "he suffers," and *di* (*dīn*) "to decay" makes *dīyate* "he decays"

दीङो युङचि कृडिति । ६ । ४ । ६३ ।

दीङः परस्याजादेः कृडिदार्धधातुकस्य यट् ।

No 678—Let YUT be the augment, WHEN an *śrīdhodhatuka* affix, WITH AN INDICATORY K OR Ṇ and beginning with A VOWEL, COMES AFTER the verb DI (*dīn*) "to decay"

वुग्युटावुवङ्गणो सिद्धौ वक्तव्यौ । दिदीये ।

No 679—"The augments YUK (No 425) AND YUT (No 678) ARE (in spite of No 599) TO BE REGARDED AS HAVING TAKEN EFFECT, WHEN the substitute UVAN (No 220) or a YAN (No 221) PRESENTS ITSELF Thus we have *didīye* "he decayed"—[the *yut* being recognised as existent by No 220, which would otherwise have taken effect here]

मीनातिमिनोतिदीङां ल्यपि च । ६ । १ । ५० ।

एषामात्व ल्यपि । चादशित्येज्निमित्ते । दाता । दास्यति । अदास्त । डीङ् विहायसा गतौ । १६ । डीयते । डिङ् । डयिता । पीङ् पाने । १७ । पीयते । पेटा । अपेट् । मङ् माने । १८ । मायते । ममे । जनी प्रादुर्भावे । १९ ।

No 680—AND WHEN the affix LYAP (No 941) FOLLOWS, there is the substitution OF A in the room OF these verbs, viz MI (*mīn*) "to hurt or kill," MI (*dumīn*) "to scatter" AND Dī (*dīn*) "to decay" By the "and" it is implied that the same change will take place when there is a cause for the substitution of an *ech*, but unattended by an indicatory *s* Hence [the affixes *tasī* and *sya* being such causes] we have *datā* "he will decay," *dasyati* "he will decay," *adustā* "he decayed"

The verb *di* (*diñ*) "to move in the sky—i e to fly," makes *dīyate* "he flies" *didye* (No 221) "he flew," *dayitá* "he will fly"

The verb *pí* (*pin*) "to drink" makes *pīyate* "he drinks," *petá* (No 510) "he will drink," *apeshta* "he drank"

The verb *ma* (*mañ*) "to measure" makes *māyate* "he measures," *mame* "he measured"

The next verb is *jan* (*janí*) "to be produced or born"

जाजनेर्जा । ७ । ३ । ७६ ।

शिति । जायते । जज्ञे । जनिता । जनिष्यते ।

No 681—OF the verbs JNYA "to know," AND JAN "to be produced," JA is the substitute, when what follows has an indicative s Thus *jáyate* "he is produced," *jagne* (Nos 540 and 76) "he was produced," *janitá* "he will be produced," *janishyate* "he will be "produced"

दीपजनबुधपूरितायिप्यायिभ्योऽन्यतरस्याम् । ३ ।

१ । ६१ ।

एभ्यश्चेत्चिण्वा एकवचने तशब्दे परे ।

No 682—AFTER these verbs—VIZ "DIP "to shine," JAN "to be produced," BUDH "to teach," PUR "to be full," TÁY "to extend," AND PÍAY "to swell," *chin* is OPTIONALLY the substitute of *chlí* (No 471), when the termination *ta*, of the singular, follows

चिणो लुक् । ६ । ४ । १०४ ।

चिण्. परस्य लुक् ।

No 683—There is ELISION (*luh*) of what comes AFTER CHIN (No 682)

जनिवध्योश्च । ७ । ३ । ३५ ।

अनयोर्न वृद्धिश्चिणि ङिति कृति च । अजनि । अजनिष्ट । दीपी दीपितौ । २० । दीप्यते । द्विदीपे । अदीपि । अदीपिष्ट । पद गतौ । २१ । पद्यते । पेदे । पत्ता । पत्सीष्ट ।

No 684—In the room OF these two—VIZ JAN "to be produced," AND BADH "to kill," there is not *vriddhi* (in spite of No 489), when *chin* (No 682) follows, or a *hit* affix (No 329) with an indicative *n* or *n* Thus *ajani* or (on the alternative allowed by No 682) *ajunishṭa*

“he was produced” The verb *dīp* (*dīpi*) “to shine” makes *dīpyate* “he shines” *dīdīpe* “he shone,” *adīpi* (No 682) or *adīpīshīta* “he shone”

The verb *pad* (*padu*) “to go” makes *padīyate* “he goes,” *pede* (No 494) ‘he went,’ *putta* “he will go,” *patśīshīta* “may he go”

चिण् ते पदः । ३ । १ । ६० ।

पदश्चेच्छिण् ते परे । अपादि । अपत्साताम् । अपत्सत । विद सत्ता-
याम् । २२ । विद्यते । वेत्ता । अविक्त । बुध अवगमने । २३ । बुध्यते ।
बोद्धा । भोत्स्यते । भुत्सीष्ट । अबोधि । अबुद्ध । अभुत्साताम् । युध सप्र-
हारे । २४ । युध्यते । युयुधे । योद्धा । अयुद्ध । सृज विसर्गे । २५ । सृज्यते ।
ससृजे । ससृजिषे ।

No 685—Let CHIN be substituted for *chl* AFTER the verb PAD “to go,” WHEN the personal termination TA of the singular FOLLOWS. Thus *apādi* (No 683) “he went,” *apatsātām* “they two went,” *apatsata* “they went”

The verb *vid* (*vida*) “to be” makes *vidīyate* “he is,” *vetā* “he will be,” *avitta* (No 626) “he was”

The verb *budh* (*budha*) “to understand” makes *budhīyate* “he understands,” *boddhā* (No 586) “he will understand,” *bhotsīyate* (No 278) “he will understand,” *bhutsīshītr* ‘may he understand,’ *abodha* (No 683) or *abuddha* (Nos 586 and 626) “he understood,” *abhutsātām* (No 278) “they two understood”

The verb *yudh* (*yudha*) “to fight” makes *yudhīyate* “he fights,” *yuyudhe* “he fought,” *yoddha* (No 586) “he will fight,” *ayuddha* “he fought”

The verb *sri* (*sriya*) “to quit” makes *sriīyate* “he quits,” *sasrije* (No 508) “he quitted,” *sasriśhe* “thou didst quit”

सृजिद्दृशोर्भल्यमकिति । ६ । १ । ५८ ।

अनयोरम् भलादावकिति । सृष्टा । सृष्ट्यति । सृष्टीष्ट । असृष्ट । असृ-
त्ताताम् । मृष तितित्तायाम् । २६ । मृष्यति । मृष्यते । ममर्षे । ममर्षिष्य ।
ममृषिषे । मर्षितासि । मर्षितासे । मर्षिष्यति । मर्षिष्यते । णह व्रन्धने । २७ ।
नस्यति । नस्यते । ननाह । ननद्ध । नेहिय । नेहे । नद्धा नत्स्यति । अना-
त्सीत् । अनद्ध ।

No 686—Let AM be the augment OF these two verbs, VIZ SRIJ “to quit,” AND DRIŚ “to see,” WHEN an affix, beginning with A JHAL

and NOT HAVING AN INDICATORY K, FOLLOWS Thus *śashtá* (Nos 334 and 78) "he will quit," *śaśhyati* (Nos 334 and 585) "he will quit," *śiksháshra* "may he quit," *avishra* "he quitted," *asrikshátán* "they two quitted"

The verb *mrish* (*mrisha*) "to endure patiently" makes *mrishyati* or *mrishyate* "he endures," *mamrisha* "he endured," *mamrishatha* or *mamrishishe* "thou didst endure," *marshatási* or *marshatase* "thou wilt endure," *marshishyati* or *marshishyate* "he will endure"

The verb *nah* (*naha*) "to bind" makes *nahyati* or *nahyate* "he binds," *nanáha* "he bound," *nanaddha* or *nehitha* "thou didst bind," *nehe* "he bound," *naddhá* "he will bind," *natsyati* (No 389) "he will bind," *anatsit* or *anaddha* "he bound"

So much for the 4th class of verbs, "div &c"

The 5th class of verbs consists of 'su &c'

The verb *su* (*shun*) means "to extract the Soma juice"

इति दिवादयः ।

स्वादयः ।

युञ् अभिपवे । १ ।

स्वादिभ्यः श्नुः । ३ । १ । ७३ ।

शपोऽपवाद' । सुनोति । सुनुत' । हुशुवोरिति यण् । सुन्वन्ति । सुन्वः । सुनुव' । सुनुने । सुन्वाते । सुन्वते । सुन्वहे । सुनुवहे । सुषाव । सुशुवे । सोता । सुनु । सुनवानि । सुनवै । सुनुयात् । सूयात् ।

No 687 —Let there be SNU AFTER the verbs SU, &c

This debars *sap* (No 419) Thus we have *sunoti* (No 420) "he presses out," *sunutah* "they two press out," *sunwanti* (*yun* taking the place of the vowel by No 536) "they press out," *sunwah* (No 537) or *sunurah* "we two press out," *sunute* "he presses out," *sunwate* "they two press out," *sunvate* "they press out" *sunwahe* (No 537) or *sunvahe* "we two press out," *susháva* or *sushuve* "he pressed out," *soto* "he will press out," *sunu* (No 538) "do thou press out," *sunaváni* "let me press out," *sunavar* "let me press out," *sunuyát* "he may press out," *súyát* (No 518) "may he press out"

स्तुसुधूञ्भ्यः परस्मैपदेषु । ७ । २ । ७२ ।

एभ्यः सिच इट् । असावीत् । असोष्ट । चिञ् चयने । २ । चिनोति । चिनुते ।

No 688—Let it be the augment of *suh* AFTER these—viz STU “to pruse,” SU “to extract the Soma juice” AND DHU ‘to shake,” WHEN THE PARASWAIPADA affixes ARE EMPLOYED Thus *asdit* or *asoshita* “he pressed out”

The verb *chi* (*chin*) “to gather” makes *chinoti* or *chinuti* “he gathers”

विभाषा चेः । ७ । ३ । ५८ ।

अभ्यासाच्चे कुत्व वा सनि लिटि च । चिकाय । चिचाय । चिच्ये । चिच्ये । अचैषीत् । अचेष्ट । स्तृञ् आच्छादने । ३ । स्तृणोति । स्तृणुते ।

No 689—There is OPTIONALLY the substitution of a guttural in the room OF CHI “to gather” after a reduplicate syllable, when *san* (No 752) or *lit* follows Thus *chikaya* or *chichuya*, *chikye* or *chichye*, “he gathered,” *acharsht* or *acheshita* ‘he gathered”

The verb *stri* (*strn*) “to cover,” makes *strimoti* or *strinute* “he covers”

शर्पूर्वाः खयः । ७ । ४ । ६१ ।

अभ्यासस्य शर्पूर्वाः खयः । शिष्यन्तेऽन्ये हलो लुप्यन्ते । तस्तार । तस्तरुः । तस्तरं । गुणोर्तीति गुण । स्तर्यात् ।

No 690—Of a reduplicate syllable the letters denoted by the *pratyāhara* KHAY, PRECEDED BY A ŚAR, remain—the other consonants are elided Thus *tastāra* “he covered,” *tastaratuh* “they two covered,” *tastāre* “he covered” By No 533, there being the substitution of *guna*, we have *starayat* “may he cover”

ऋतश्च संयोगादेः । ७ । २ । ४३ ।

ऋदन्तात् संयोगादीर्लिङ्सिचोरिङ्वा । स्तरिपीष्ट । स्तृपीष्ट । अस्तरिष्ट । अस्तृत । धूञ् कम्पने । ४ । धूनोति । धूनुते । दुधाव । स्वरतीति वेट् । दुधविथ । दुधोथ ।

No 691—Let it be optionally the augment of *lñe* and *suh* coming AFTER WHAT root ends in RI and BEGINS WITH A CONJUNCT consonant Thus *starishshtri* or *strishshita* “may he cover,” *astarishita* or *astrita* “he covered”

The verb *dhu* (*dhān*) "to shake" makes *dhānoti* or *dhānute* "he shakes," *dudhava* "he shook," and optionally taking the augment *it* by No 511 *dudhavītha* or *dudhotha* "thou shookest"

श्रुयुक्तः किति । ७ । २ । ११ ।

श्रुज एकाच उगन्ताच्च गित्कितोरिण् न । इति प्राप्ते । क्रादिनियमा-
चित्प्रिमिट् । दुधुविव । दुधुवे । अधावीत् । अधविष्ट । अधोष्ट । अधवि-
ष्यत् । अधोष्यत् । अधविष्यताम् । अधोष्यताम् । अधविष्यत । अधोष्यत ।

इति स्वादयः ।

No 692—Let not *it* be the augment, WHEN WHAT affix HAS AN INDICATORY *g* or *k* COMES AFTER the verb *sri* "to serve" OR what verb with one vowel ends in the *pratyāhara* UK Notwithstanding this rule's having presented itself, the verb now under consideration always takes the augment *it*, in accordance with the determining rule No 514 Thus *dudhura* "we two shook," *dudhure* "he shook," *adhāvat* or *adhavīshṭa* or *adhoshṭa* "shook," *adhavīshyat* or *adhoshyat* "he would shake," *adhavīshyatām* or *adhosyatām* "they two would shake," *adhavīshyata* or *adhoshyata* "he would shake"

So much for the 5th class of verbs—"su, &c,"

The 6th class of verbs consists of "tud, &c"

The verb *tud* signifies "to torment"

तुदादयः ।

तुद व्यथने । १ ।

तुदादिभ्यः शः । ३ । १ । ७७ ।

शपोऽपवादः । तुदति । तुदते । तुतोद । तुतोदिथ । तुतुदे । तोत्ता ।
अतौत्सीत् । अतुत्त । शुद प्रेरणे । २ । तुदति । तुदते । तुतोद । तोत्ता ।
भ्रस्ज पाके । ३ । यहिज्येति सप्रसारणम् । सस्य श्चुत्वेन शः । शस्य जश्त्वेन
जः । भृज्जति । भृज्जते ।

No 693—Let there be *SA* AFTER *TUD*, &c This debars *sap* (No 419) Thus *tudati* or *tudate* "he torments," *tutoda* "he tormented," *tutodatha* "thou didst torment," *tutude* "he tormented," *tottā* "he will torment," *atautsī* or *atutta* "he tormented"

The verb *nud* (*nuda*) "to send" makes *nudati* or *nudate* "he sends," *nunoda* "he sent," *nottá* "he will send"

The verb *bhrasj* means "to fry"

In forming the present tense—a vowel is substituted for the semi-vowel by No 675, then, by the substitution of a palatal for a dental (by No 76), the *s* becomes *ś*, and, by the change of *s* to *śas* (by No 25), becomes *j*, giving *bhrījati* or *bhrījate* "he fries"

भ्रस्जो रोपधयो रमन्यतरस्याम् । ६ । ४ । ४७ ।

भ्रस्जो र्फस्योपधायाश्च स्याने रमागमो वार्धधातुके । मित्त्वादन्त्यादचः परः । स्यान्ब्रष्टीनिर्देशाद्रोपधयोर्निवृत्तिः । बभर्ज । बभर्जतुः । बभर्जिथ । बभर्ष्ट । बभ्रञ्ज । बभ्रञ्जतुः । बभ्रञ्जिथ । स्कारिति सलोपः । ब्रश्चेति ष । बभ्रष्ट । बभर्जे । बभ्रञ्जे । भर्ष्ट । भ्रष्ट । भर्त्यति । भ्रत्यति । कृडिति रमागम बाधित्वा संप्रसारण पूर्वविप्रतिषेधेन । भृञ्ज्यात् । भृञ्ज्यास्ताम् । भृञ्ज्यासुः । भर्तीष्ट । भर्तीष्ट । अभर्तीत् । अभर्तीत् । अभर्ष्ट । अभ्रष्ट । कृष विलेखने । कृषति । कृषते । चकषे । चकृषे ।

No 694—In the room OF the R AND the PENULTIMATE letter OF the root BHRASJ, there shall be OPTIONALLY the augment RAM, when an *ardhadhātuka* affix follows. As it has an indicative *m* (No 265), the augment comes after the last vowel. [If the *ram* had been intended merely as an augment, the verb alone—not also certain letters of the verb—would have been cited in the aphorism. The citation of the letters with the 6th case-affix attached, in accordance with the aphorism I 1 49—indicates that the augment is to act as a substitute—so that] the abolition of the *r* and of the penultimate letter takes place, in consequence of the direction implied in the 6th case-affix signifying "in the room of." Thus we have *babharja* "he fried," *babharjatuh* "they two fried," *babharjitha* or *babharshthu* (No 334) "thou didst fry, or, alternatively, *babhrāja* "he fried," *babhrājatuh* "they two fried," *babhrājitha* "thou didst fry." When a *jhal* follows, the *s* is elided by No 237, and the final is changed to *śh* by No 334—thus (when the augment *it* is not employed) we have *babhrashta* "thou didst fry," *babharje* or *babhrāje* "he fried," *bharśhta* or *bhrashta* "he will fry," *bharśhyati* or *bhrakshyati* "he will fry." When an affix with an indicative *k* or *ñ* follows, the substitution of a vowel for the semi-vowel, by No 675, takes place,—debaring the augment *ram*

(No 694) through the superior authority specially assigned to the earlier rule of the two [contrary to the general principle laid down in No 132]—so that we have *bhriṅyāt* “may he fy,” *bhriṅyāstām* “may they two fy,” *bhriṅyāsuh* “may they fy,” *bharīśhāṣṭa* of *bhriśhāṣṭa* “may he fy,” *abhariśhāt*, or *abhriśhāt* *abhariśhāṣṭa* or *abhriśhāṣṭa* “he fried”

The verb *krish* (*krishu*) “to draw or make furrows—to plough” makes *krishati* or *krishate* “he ploughs,” *chaurisha* or *chaurishe* “he ploughed”

अनुदात्तस्य चर्दुपधस्यान्यतरस्याम् । ६ । १ । ५६ ।

उपदेशेऽनुदात्तो य चर्दुपधस्तस्याम् वा भलादावकिति । ऋष्ठा । ऋष्ठा । ऋचीष्ट ।

No 695—When an affix follows, beginning with a *yaḥ* and not having an indicatory *k*, then *am* is OPTIONALLY the augment OF WHAT verb IS GRAVELY ACCENTED in its original enunciation, AND HAS the vowel LI AS ITS PENULT. Thus we have *krishāṣṭa*, or without the *am*, *krishate* “he will plough,” *krishāṣṭa* “may he plough”

स्मृशमृशकृपटृपटृपेत्ने. सिञ्चा वाच्यः । अक्राक्षीत् । अक्राक्षीत् । अक्र-
क्षत् । अक्रष्ट । अक्रक्षाताम् । अक्रक्षन्त । मिल सगमे । ५ । मिलति । मिलते ।
मिमेल । मेलिता । अमेलीत् । मुञ्च मोचने । ६ ।

No 696—SUCH SHOULD BE STATED TO BE OPTIONALLY the substitute OF CHII AFTER the verbs *spis* “to touch,” *mrīś* “to perceive,” *krish* “to plough,” *trip* “to be satisfied,” AND *drīp* “to be proud” Thus *akrīśhāt* (No 695), *akrīśhāt* (No 499), or *akrīśhāt* (No 627), or *akrīśhāṣṭa* “he ploughed,” *akrīśhāṣṭām* “they two ploughed,” *akrīśhāṣṭa* “they ploughed”

The verb *miḥ* (*mīḥ*) “to mix” makes *miḥati* or *miḥate* “he mixes,” *mimela* “he mixed,” *mēlāt* “he will mix,” *amēlāt* “he mixed”

The verb *mūch* (*mūchri*) signifies “to be free”

शो मुचादीनाम् । ७ । १ । ५६ ।

मुच्चिष्विद्लुप्सिच्चत्स्विद्विशा नुम् । मुञ्चति । मुञ्चते । मोक्षा ।
मुच्यात् । मुञ्चीष्ट । अमुचत् । अमुक्त । अमुक्षाताम् । लुप् छेदने । ७ । लुम्प-
ति । लुम्पते । लोप्ता । अलुपत् । अलुप्त । विद्वत् लाभे । ८ । विन्दति ।
विन्दते । विवेद । विविदे । व्याघ्रभूतिमते सेट् । वेदिता । भाष्यमतेऽनिट् ।
पश्वेत्ता । पश्च चरणे । ९ । सिञ्चति । सिञ्चते ।

No 697 —WHEN SA (No 693) FOLLOWS, let *num* be the augment OF the verbs मुच् & C 1 e of *much* "to be free," *lip* "to smear," *vul* "to find," *lup* "to cut," *sukh* "to sprinkle," *krut* "to cut," *khud* "to hunt," and *pas* "to be organised" Thus *muachati* or *muachate* "he is free," *mokati* "he will be free," *muchyat* or *mukshishu* "may he be free," *amuchat* or *amukta* "he was free," *amukshatam* "they two were free"

The verb *lup* (*lupri*) "to cut" makes *lumpati* or *lumpate* "he cuts," *lopta* "he will cut," *alupat* or *alupta* "he cut"

The verb *vul* (*vullri*) "to find" makes *vindati* or *vindate* "he finds," *vedu* or *vvide* "he found" In the opinion of *Vyāghrabhūti*, this verb takes the augment *it*—which would give *veditu* "he will find" According to the opinion of the *Mahabhashya*, it does not take the augment *it*—witness *purvettā* "he will become a house-holder before his elder brother"

The verb *sukh* (*shukha*) "to sprinkle" makes *sinchati* or *sinchate* "he sprinkles"

लिपिसिचिह्वश्च । ३ । १ । ५३ ।

एभ्यश्चैर्ह् । असिचत् ।

No 698 —Let *an* be the substitute for *chli* AFTER these verbs—*viz* *LIP* "to smear," *SICH* "to sprinkle," AND *HNE* "to call" Thus *asichat* "he sprinkled"

आत्मनेपदेष्वन्यतरस्याम् । ३ । १ । ५४ ।

लिपिसिचिह्व परस्य श्चैर्ह् वा । असिचत् । असिक्त । लिप उपदेहे । १० । उपदेहे वृद्धि । लिम्पति । लिम्पते । लिप्ता । अलिपत् । अलिपत् । अलिप्त ।

इत्युभयपदिनः ।

No 699—Let *an* be OPTIONALLY the substitute of *chli* after *lip* "to smear," *sukh* "to sprinkle," and *hve* "to call," WHEN THE *ĀTMANEPADA* terminations ARE EMPLOYED Thus *asichata* or *asilita* "he sprinkled"

The verb *lip* (*lipa*) "to smear"—[which the author of the *Kaumudi* renders "to increase"] makes *limpati* or *limpate* "he smears," *leptā* "he will smear," *alipat*, or *alipata* or *alipta* "he smeared"

So much for those verbs of this conjugation which take both *padas*

कृती क्तेदने । ११ । कृन्तति । चकर्त । कर्तिता । कर्तिष्यति । कर्त्स्यति ।
 अकर्त्तत् । खिद परिघाते । १२ । खिन्दति । चिखेद । खेत्ता । पिश अवयवे ।
 १३ । पिशति । पेशिता । ओन्नश्चू क्तेदने । १४ । वृश्चति । वन्नश्च । वन्न-
 श्चिथ । वन्नष्ट । व्रश्चिता । व्रष्टा । व्रश्चिष्यति । व्रच्यति । वृश्च्यात् । अन्न-
 श्चीत् । व्यञ्च व्याजीकरणे । १५ । विचति । विव्याच । विविचतुः । व्यचिता ।
 व्यचिष्यति । विच्यात् । अव्याचीत् । अव्यचीत् । व्यचेः कुटादित्वमनसीति
 तु नेह प्रवर्तते । अनसीति पर्युदासेन कृन्मात्रविषयत्वात् । उक्कि उक्के ।
 १६ । उक्क । कणश आदान कणिशाम्भर्जन शिलमिति यादवः । अक्क गती-
 न्द्रियप्रलयमूर्तिभावेषु । १७ । अक्कति । अक्कत्यृतामिति गुण । द्विहल्यह-
 णस्यानेकहलुपलक्षणत्वाच्चुट । आनर्च्छ । आनर्च्छतुः । अक्किता । उवभ उत्स-
 र्ग । १८ । उवभति । लुभ विमोहने । १९ । लुभति ।

No 700—The verb to cut “KRIT” (*kṛiti*) makes *kṛintati* “he cuts,” *chakariti* “he cut,” *karitita* “he will cut,” *karitishyati* or *kari-
 tsyati* “he will cut,” *akartit* “he cut”

The verb *khid* (*khidā*) “to hurt” makes *khindati* “he hurts,”
chakheda “he hurt,” *khettā* “he will hurt”

The verb *pis* (*piśa*) “to be reduced to constituent parts” makes
pinsati “he is decomposed,” *pesita* “he will be decomposed”

The verb *vasch* (*vaschi*) “to cut” makes *vrishati* (No 675)
 “he cuts,” *varascha* “he cut” *varaschitha* or *varaschitha* “thou
 didst cut,” *vaschita* or *vashti* “he will cut,” *vaschishyati* or *vak-
 shyati* “he will cut,” *vaschyāt* (No 675) “may he cut,” *avaschit*
 “he cut”

The verb *vyach* (*vyacha*) “to deceive” makes *vichati* (No 675) “he
 deceives,” *vvyācha* “he deceived,” *vrichatuh* “they two deceived,”
vyachita “he will deceive,” *vyachishyati* “he will deceive,” *vchhyāt*
 “may he deceive,” *avyachut* (No 491) or *avyachūt* “he deceived”
 Here the *vārtika* (by which the substitution of *vridhī* would have
 been prevented) viz that “The verb *vyach* is to be regarded as one
 of the list ‘kut &c’ (No 624), when an affix other than the *kṛit* affix
 as (No 329) follows, does not apply—for the prohibition “not the
kṛit affix as” refers to the *kṛit* affix only [and not to the tense-affixes —
 in the same way as the expression “not a *brahman*” would be held
 to refer to a man, not to a horse or a tree]

The verb *uñchh* (*uchchha*) means "to glean" Gleaning here means taking up grain by grain To glean the whole ears, &c, *Yódava* tells us, is expressed by the verb *sil*

The verb *richchh* (*richchha*) "to go, to fail in faculties, to become stiff," makes *richchhatr* "he goes" By No 653, *guna* is substituted when *lit* follows, and the augment *nut* is derived from No 498, since the mention of a word with two consonants serves to specify a word with more consonants than one Thus *ánrchchha* "he went," *ána-chchhatuh* "they two went," *richchhatá*, "he will go"

The verb *ujjh* (*ujjha*) "quit" makes *ujjhatr* "he quits," and the verb *lubh* (*lubha*) "to bewilder" makes *lubhatr* "he bewilders"

तीषसहलुभरुषरिषः । ७ । २ । ४८ ।

इच्छत्यादे. परस्य तादेरार्धधातुकस्येड्वा स्यात् । लोभिता । लोब्धा । लोभिष्यति । वृष वृष्फ वृष्ता । २० । २१ । वृषति । ततर्ष । तर्षिता । अतर्षीत् । वृष्फति ।

No 701—Let *it* be optionally the augment, WHEN an *ardha-dhātuka* affix, beginning with T, COMES AFTER the verbs ISH "to wish," SHAHA "to endure," LUBH "to bewilder," RUSH "to hurt or kill," and BISH "to hurt or kill" Thus *lobhatr* or *lobdhá* "he will bewilder," *lobhishyatr* "he will bewilder"

The verbs *trip* (*tripa*) and *trimp* (*trimpa*) mean "to be satisfied" The former makes *triputr* "he is satisfied," *tatarpa* "he was satisfied," *tarpitá* "he will be satisfied," *atarpit* "he was satisfied" The latter makes *trimpatr* "he is satisfied"

शे वृष्फादीना नुम् वाच्यः । आदिशब्द प्रकारे तेन येऽत्र नकारानुप-
क्तास्ते वृष्फादयः । तवृष्फ । वृष्यात् । मृड मृड सुखने । २२ । २३ । मृडति ।
पृडति । शुन गतौ । २४ । शुनति । इषु इच्छायाम् । २५ । इच्छति । एषिता ।
एषा । एषिष्यति । इष्यात् । शेपीत् । कुट कौटिल्ये । २६ । गाङ्कुटादीति
डित्त्वम् । चुकुटिष्य । चुकोट । चुकुट । कुटिता । पुट सश्लेषणे । २७ । पुटति ।
पुटिता । स्फुट विक्रसने । २८ । स्फुटति । स्फुटिता । स्फुर स्फुल सचलने ।
२९ । ३० । स्फुरति । स्फुलति ।

No 702—"The augment NUM (No 497) SHOULD BE STATED to be that OF the verbs TRIMPFA "to be satisfied" AND THE LIKE when *sa* (No 693) follows The word *ádri* (usually rendered "&c") here means "of the same description as" So that here "*trimpfa* and the

like" are those verbs which include the letter *n*. Thus *tatnapha* (notwithstanding No 362) "he was satisfied," and, when *sa* does not follow, *triphya't* "may he be satisfied"

The verbs *nrid* (*nridati*) and *pid* (*pidati*) "to delight" make *nridati* and *pidati* 'he delights'

The (*Vaidika*) verb *san* (*sanati*) "to go" makes *sanati* "he goes"

The verb *ish* (*ishati*) "to wish" makes *ichchati* (No 539) "he wishes," *ishati* (No 701) or *ishati* 'he will wish,' *ishishyati* "he will wish," *ishyat* 'may he wish,' *ishat* "he wished"

The verb *kat* (*katati*) means "to become crooked" According to No 624, the affixes after this verb, not having an indicative *n* or *n* being regarded as having an indicative *n* (No 467), we have *chukuti-tha* "thou didst become crooked," *chukoti* or *chukuta* (No 490) "I became crooked," *katita* "he will become crooked"

The verb *put* (*putati*) "to embrace" makes *putati* "he embraces," *putita* "he will embrace"

The verb *sphut* (*sphutati*) "to blow, to blossom, to open as a bud or flower," makes *sphutati* "it blossoms," *sphutita* "it will blossom"

The verbs *sphu* (*sphurati*) and *sphul* (*sphulati*) "to quiver" make *sphurati* and *sphulati* 'he quivers'

स्फुरतिस्फुलत्योर्निर्निविभ्यः । ८ । ३ । १६ ।

पत्व वा । निस्फुरति । निस्फुरति । शू स्तवने । ३१ । परिशूतगुणोदयः ।
नुवति । नुनाव । नुविता । टुमस्त्रो शुद्धौ । ३२ । मज्जति । ममज्ज । मस्जि-
नशोरिति नुम् ।

No 703—There is optionally the substitution of *sh* for the *s* OF THE VERBS SPHUR and SPHUL 'to quiver,' AFTER THE PREFIXES NIR, NI, AND VI (No 48) Thus *nishpurati* or *nishphurati* "he perpetually quivers"

The verb *nu* means "to praise" [That the vowel of this root is long not short as some contend, is proved by the quotation] "*panvata qunod'ya*—the dawning of whose praise-worthy qualities"—[which otherwise would not scan] This verb makes *navati* "he praises," *nunava* "he praised," *navita* "he will praise"

The verb *mas* (*tumasja*) "to purify by washing" makes *majjati* "he immerses," *mamajja* "he immersed" According to No 677 this verb, when a *jhal* follows, takes the augment *num*, [the irregular application of which is specified in the following *var'tika*]

मस्जेरन्त्यात् पूर्वा नुम् वाच्यः । सयोगादिलोपः । ममङ्क्य । मम-
ज्जिथ । मङ्क्ता । मङ्क्षति । अमाङ्गीत् । अमाङ्गाम् । अमाङ्गु । रजो भङ्गे ।
३३ । रजति । रोक्ता । रोक्षति । अरौक्षीत् । भुजा कौटिल्ये । ३४ । रजि-
वत् । विश प्रवेशने । ३५ । विशति । मृश आमर्शने । ३६ । आमर्शन स्पर्शः ।
अनुदात्तस्य चर्दुपधस्यान्यतरस्याम् । अम्राक्षीत् । अमार्क्षीत् । अमृक्षत् । पङ्क-
विशरणगत्यवसादनेषु । ३७ । सीदतीत्यादि । शङ्क शानने । ३८ ।

No 704 —“The augment NUM SHOULD BE STATED TO PRECEDE THE
LAST letter OF the root VASJ”—[not the last of the vowels as No 265
directs] By No 337 there is elision of the s, the first member of the
conjunct consonant (*snj*)—and thus we have *mamankhya* (No 333) or
mamajyitha “thou didst immerse,” *manakhta* “he will immerse,” *manak-*
shyati “he will immerse,” *amanakshat* “he immersed,” *amanakhtām* (No
513) “they two immersed,” *amanakshuh* “they immersed”

The verb *ruj* (*rujo*) “to break,” makes *rujati* ‘he breaks,’
roktā “he will break,” *roksyati* “he will break,” *arukshat* “he
broke”

The verb *bhuj* (*bhujo*) “to bend,” is conjugated like *ruj* “to
break”

The verb *vis* (*visa*) “to enter,” makes *visati* “he enters”

The verb *mr̥s* (*mr̥sa*) means “to touch” “Touching” means
“perceiving through the sense of touch” By No 695, which states
that a root gravely accented, or having the vowel *r̥* as its penult,
optionally takes the augment *am*, we have *amr̥kshat* (No 695) or
amr̥kshat or (by Nos 696 and 627) *amr̥kshat* ‘he touched’

The verb *sad* (*shudr̥*) “to go to decay, to despond,” makes *sīdati*
(No 522) ‘he desponds’—and so on

The verb *sad* (*sadr̥*) means “to decay”

शदेः शितः । १ । ३ । ६० ।

शिद्वाविनोऽस्मात् तडानौ स्तः । शीयते । शीयताम् । शीयेत् । अशी-
यत् । शशाद् । शत्ता । शत्स्यति । अशदत् । अशत्स्यत् । कृ विक्षेपे । ३९ ।

No 705 —AFTER this verb, *viz* ŚAD “to decay,” WHEN it has one
of the affixes with AN INDICATORY Ś [such as the conjugational affix
sa—No 693], there are the affixes *tan* and *ana* [1 e the *ātmanepada*
affixes—No 409] Thus *siyate* (No 522) “it decays,” *siyatām* “let it
decay,” *siyeta* “it may decay,” *usiyata* “it decayed,”—[but where the

sa is absent] *sasūla* "it decayed," *sattā* "it will decay," *śatsyat* "it will decay," *asadat* "it decayed," *asatsyat* "it would decay"

The verb *kr* means "to scatter"

ऋत इद्वातोः । ७ । १ । १०० ।

किरति । चकार । चकारत् । चक्रुः । कृरिता । कृरीता । कीर्यात् ।

No 706 — Let *SHORT I* be the substitute OF WHAT VERBAL ROOT ENDS IN LONG *RI* Thus *kr* "he scatters," *chāḍā* (Nos 653 and 489) "he scattered," *chakaratah* (No 653) "they two scattered," *chakaruh* "they scattered," *kr* or *kr* (No 654) "he will scatter" *kr* (No 651) "may he scatter"

किरतो लवने । ६ । १ । १४० ।

उपात् किरतेः सुट् छेदने । उपास्किरति ।

No 707 — Let *sut* be the augment of the verb *KRI* SIGNIFYING "TO CUT," coming after the prefix *upa* Thus *upashkr* "he cuts"

अडभ्यासव्यवायेऽपि । ६ । १ । १३६ ।

No 708 — EVEN WHEN the augment *AT* (No 457) OR A REDUPLICATED syllable INTERVENES—(rule No 707 applies)

सुट् कात् पूर्व इति वक्तव्यम् । उपास्किरत् । उपचस्कार ।

No 709 — IT SHOULD BE STATED THAT the augment *SUT* (Nos 707 and 708) IS PLACED BEFORE the *K* (of the verb *kr*) Thus *upashkr* and *upachashkra* (No 488) "he cut"

हिंसायां प्रतेश्च । ६ । १ । १४१ ।

उपात् प्रतेश्च किरते. सुट् हिंसायाम् । उपास्किरति । प्रतिस्किरति । गृ निगरणे । ४० ।

No 710 — Let *sut* be the augment of the verb *kr* coming after the prefix *upa* AND AFTER *PRATI*, IN THE SENSE OF INJURING Thus *upashkr* or *pratishkr* "he injures"

The verb *kr* means "to swallow"

अचि विभाषा । ८ । २ । २१ ।

गिरते रेफस्य लोऽज्जद्वौ प्रत्यये । गिरति । गिरति । जगाल । जगार । जगलिथ । जगरिथ । गलिता । गलीता । गरिता । गरीता । प्रच्छ ज्ञीप्सायाम् । ४१ । ग्रह्ण्यति सप्रसारणम् । पृच्छति । पप्रच्छ । पप्रच्छत् । पप्रच्छुः । प्रटा । प्रच्यति । अप्राचीत् । मृद् प्राणत्यागे । ४२ ।

No 711 —Let there be OPTIONALLY *l* in the room of the *r* of the verb *gr* ‘to swallow,’ WHEN an affix, beginning with a VOWEL, FOLLOWS Thus *gulati* or *grati* “he swallows,” *jagala* or *jagdā* “he swallowed,” *galitá*, *galitá* (No 654), *garitá*, or *garitá* “he will swallow”

The verb *prachch* “to ask,” substituting a vowel for the semi-vowel according to No 675, makes *prichchati* ‘he asks,’ *paprachchha* “he asked,” *paprachchhatuh* “they two asked,” *paprachchhuh* “they asked,” *prashtá* (No 334) “he will ask,” *prachshyati* “he will ask,” *prachshat* ‘he asked’

The verb *mr* (*mrin*) means “to die”

म्रियतेर्लुङ्लिङोश्च । १ । ३ । ६१ ।

लुङ्लिङोः शितश्च प्रकृतिभूतान्मृडस्तडानौ नान्यत्र । रिङ् । इयङ् । म्रियते । ममार । मर्ता । मरिष्यति । मृपीष्ट । अमृत । एङ् व्यायामे । ४३ । प्रायेणाय व्याङ्पूर्व । व्याप्रियते । व्याप्रे । व्याप्राते । व्यापरिष्यते । व्यापृत । व्यापृषाताम् । जुषी प्रीतिसेवनयो । ४४ । जुषते । जुषुषे । ओविजी भयचलनयोः । ४५ । प्रायेणोत्पूर्व । उद्विजते ।

No 712 —The *atmanepada* affixes (No 409) come AFTER the root *MRI* “to die,” WHEN it takes *LUŃ*, *LIŃ*, and an affix with an indicative *s*, but not elsewhere By No 580, the substitution of *rin* (*r*) is directed and, by No 220, that of *vyāñ* (*vy*)—so that we have *mrivāte* “he dies,” *mamāra* “he died,” *marita* “he will die,” *marishyati* “he will die,” *mrishishata* “may he die,” *amrita* ‘he died’

The verb *pri* (*prin*) in the sense of “to be active,” is generally preceded by the prefixes *ri* and *āñ* Thus *vyāpriyate* “he is busied,” *vyāpāpre* (No 548) “he was busied,” *vyāpāpāte* “they two were busied,” *vyāpārishyate* “he will be busied,” *vyāpāra* “he was busied,” *vyāpārishātām* “they two were busied”

The verb *jush* (*jush*) “to delight, to serve,” makes *jushate* “he is delighted,” *jushhe* “he served”

The verb *vij* (*ovij*) in the sense of “to fear, to tremble,” is generally preceded by the affix *ut* Thus *udvijate* “he fears”

विज इट् । १ । २ । २ ।

विजेः पर इडादिप्रत्ययो डिद्वत् । उद्विजिता ।

इति तुदादयः ।

No 713 —An affix, PRECEDED BY the augment IT, and coming AFTER the verb VIJ “to feal,” is as if it had an indicatory *ñ* (No 467) Hence *upvijatē* “he will feal”

So much for the 6th class of verbs—“*tud, &c*”

The 7th class of verbs consists of “*rudh, &c*”

The verb *rudh* *willur* means “to obstruct”

रुधादयः ।

रुधिर आवरणे । १ ।

रुधादिभ्यः झम् । ३ । १ । ७८ ।

शपोऽपवादः । रुणद्धि । श्नसोरल्लोपः । रुद्धुः । रुन्थन्ति । रुणत्सि । रुद्धुः । रुद्धु । रुणधि । रुन्ध्वः । रुन्ध । रुद्धे । रुन्धाते । रुन्धते । रुन्से । रुन्धाथे । रुद्धे । रुन्धे । रुन्ध्वहे । रुन्ध्वहे । रुरोध । रुसधे । रोद्धा । रोत्स्यति । रोत्स्यते । रुणद्धु । रुद्धात् । रुद्धाम् । रुन्धन्तु । रुन्द्धु । रुणधानि । रुणधाव । रुणधाम । रुद्धाम् । रुन्धाताम् । रुन्धताम् । रुन्त्स्व । रुणधै । रुणधावहै । रुणधामहै । अरुणात् । अरुणाद् । अरुन्द्धाम् । अरुन्धन् । अरुद्धु । अरुन्धाताम् । अरुन्धत । रुन्धात् । रुन्धीत । रुध्यात् । रुत्सीष्ट । अरुधत् । अरौत्सीत् । अरोत्स्यत् । अरोत्स्यत । भिदिर विदारणे । २ । छिदिर द्वैधीकरणे । ३ । युजिर् योगे । ४ । रिचिर् विरेचने । ५ । रिणक्ति । रिङ्गे । रिरेच । रेक्ता । रेक्षति । अरिणक् । अरिचत् । अरैचीत् । अरिक्त । विचिर् पृथभावे । ६ । विनक्ति । विङ्गे । तुदिर सपेपणे । ७ । तुणत्ति । तुन्ते । तौत्ता । अनुदत् । अतौत्सीत् । अनुत्त । उच्छृदिर दीप्तिदेवनयोः । ८ । कृणत्ति । कृन्ते । चच्छर्द । सेऽसिचीति वेष्टु । चच्छृत्से । चच्छृदिषे । कर्दिता । कर्दिष्यति । कर्त्स्यति । अच्छृदत् । अच्छृदीत् । अच्छर्दिष्ट । उवृदिर हिसानादरयोः । ९ । वृणत्ति । वृन्ते । कृती वेष्टने । १० । कृणत्ति । वृह हिसि हिसायाम् । ११ । १२ ।

No 714 —AFTER the verbs RUDH “to obstruct,” &c there is *SNAM* This debars *sup* (No 419) Thus we have *runaddhi* (Nos 157 and 586) “he obstructs,” and, the *a* being elided according to No 611, *runddhak* “they two obstruct,” *rundhanti* “they obstruct,” *runatsi* “thou obstructest,” *runddhak* (Nos 95 and 96) “you two obstruct,” *runddha* “you obstruct,” *runadhmi* “I obstruct,” *rundhvak* “we two obstruct,” *rundhmak* “we obstruct” With the *ātmanepada* terminations we have *runddhe* “he obstructs,” *rundhate* “they two obstruct,” *rundhāte* (No 559) “they obstruct,” *runtse* “thou obstructest,” *run-*

thathe "you two obstruct," *runḍihwe* "you obstruct," *runḍhe* "I obstruct," *runḍhwahe* "we two obstruct," *runḍhmake* "we obstruct" Then again *runḍha* or *runḍhe* 'he obstructed,' *rodḍha* "he will obstruct," *rotsyṛi* or *rotsyṛte* "he will obstruct," *runḍḍhu* "let him obstruct" *runḍḍhat* (No 444) "may he obstruct," *runḍḍhām* "let the two obstruct," *runḍḍhantu* "let them obstruct," *runḍḍhi* "do thou obstruct," *runḍḍhāni* "let me obstruct," *runḍḍhara* "let us two obstruct," *runḍḍhāma* "let us obstruct," or, again, *runḍḍhām* "let him obstruct," *runḍḍhātām* "let the two obstruct," *runḍḍhātām* (No 559) 'let them obstruct,' *runḍḍwa* "do thou obstruct," *runḍḍhar* 'let me obstruct,' *runḍḍhār thar* "let us two obstruct," *runḍḍhamohar* "let us obstruct," *arunḍat* (No 165) or *arunḍad* "he obstructed," *arunḍḍhām* "they two obstructed," *arunḍḍhun* "they obstructed," *arunḍḍha* "he obstructed," *arunḍḍhātām* "they two obstructed," *arunḍḍhṛta* "they obstructed," *runḍḍhyāt* or *runḍḍhīta* "he may obstruct," *rudḍhyāt* or *rutsyḍhṛta* "may he obstruct," *arunḍhat* (No 668) or *arunḍḍat* 'he obstructed,' *arunḍḍyat* or *arunḍḍyata* "he would obstruct"

In the same way are conjugated *bḥud* (*bḥuḥu*) "to break," *chḥud* (*chḥuhḥu*) "to split," and *yuj* (*yujju*) "to join"

The verb *ruḥ* (*ruḥu*) "to purge" makes *runḥate* or *runḥte* "he purges," *runḥe* "he purged," *runḥṛte* "he will purge," *runḥshyṛte* 'he will purge,' *arunḥat* (No 199) 'he purged,' *arunḥat* (No 668) or *arunḥshut* or *arunḥta* "he purged"

The verb *ruḥ* (*ruḥu*) "to differ or be separate" makes *runḥati* or *runḥte* "he differs"

The verb *kuḥud* (*kuḥudur*) "to pound" makes *kuḥunatti* or *kuḥunte* "he pounds," *kuḥottḥ* "he will pound" *akuḥudat* "he pounded," *akuḥautsṛt* or *akuḥutta* "he pounded"

The verb *chḥud* (*chḥuhḥuḥu*) "to shine or play" makes *chḥunatti* or *chḥunte* "he shines," *chḥachḥnanda* "he shone" According to No 470, the augment *it* being optional when *s* follows, we have *chḥuchḥuntse* or *chḥachḥhrīdshe* "thou didst shine," *chḥaridat* "he will shine," *chḥunḥshyṛte* or *chḥarḥsyṛte* "he will shine," *achḥuhḥridat* "he shone," *achḥharḥḍit* or *achḥhharḥḍshṛta* "he shone"

The verb *tuḥ* (*tuḥuḥu*) "to injure or disregard" makes *tuḥmatti* or *tuḥnte* "he injures," and *kuḥit* (*kuḥiti*) "to surround" makes *kuḥimatti* "he surrounds"

The verbs *tuḥ* (*tuḥa*) and *kuḥ* (*kuḥi*) mean "to kill or injure in any manner"

वृणह इम् । ७ । ३ । ६२ ।

वृह श्मि कृते इम् हलादौ पिति । वृणोठि । वृणथ । ततर्ह । तर्हिता ।
 अणुणोठ । श्नाचलोपः । हिनस्ति । जिहिस । हिंसिता । उन्दी क्लेदने । १३ ।
 उनत्ति । उन्त । उन्दन्ति । उन्दाचकार । औनत् । औन्ताम् । औन्दन् ।
 औन । औनदम् । अञ्ज व्यक्तिसंज्ञकान्तिगतिषु । १४ । अनक्ति । अङ्गः ।
 अञ्जन्ति । आनञ्ज । आनञ्जिथ । आनङ्कथ । अञ्जिता । अङ्गा । अङ्धि ।
 अनजानि । आनक् ।

No 715—OF *trih* “to injure,” when *snam* (No 714) has been applied (and the form has thence become *IRINAH*), let *IM* be the augment, when an affix, beginning with a consonant and distinguished by an indicatory *p*, follows Thus *trinedhr* “he injures,” *trindhah* “they two injure,” *tatarha* “he injured,” *trihitá* “he will injure,” *atrinet* (Nos 199 and 276) “he injured”

The verb *hri* (*hri*) “to injure” having taken *num* by No 497, and rejecting the *n* by No 717, makes *hriṣṭi* “he injures,” *ṛhriṣa* “he injured,” *hriṣitá* “he will injure”

The verb *und* (*und*) “to moisten” makes *unatti* (No 717) “he moistens,” *untah* “they two moisten,” *undanti* “they moisten,” *undāchakara* (No 546) “he moistened,” *unat* (Nos 478 and 218) “he moistened,” *unantam* “they two moistened,” *undan* “they moistened” *unah* “thou didst moisten,” *unadam* “I moistened”

The verb *anj* (*anju*) “to make clear, to anoint, to be beautiful, to go,” makes *anakti* “he makes clear,” *anktah* “they two make clear,” *anjanti* “they make clear,” *ānanya* “he made clear,” *ananjtha* or *onanktha* “thou didst make clear,” *anjita* or *ānktá* “he will make clear,” *āndhr* “do thou make clear,” *anajam* “let me make clear,” *anah* “he made clear”

अञ्जेः सिचि । ७ । २ । ११ ।

अञ्जे. सिचो नित्यमिट् । आञ्जीत् । तञ्च सकोचने । १५ । तबन्ति ।
 तडक्ता । तञ्चिता । औविजी भयचलनयो । १६ । विनक्ति । विङ्क्तः । विज
 इडिति डित्त्वम् । विविजिथ । विजिता । अविनक् । अविजीत् । शिष्ल
 विशेषणे । १७ । शिनष्टि । शिष्टः । शिषन्ति । शिनन्ति । शिशेष । शिशेषिथ ।
 शेष्ट । शेद्यति । हेर्धिः । शिष्टि । शिनषाणि । अशिनट् । शिष्यात् । शि-
 ष्यात् । अशिषत् । एव पिष्ल सचूर्णने । १८ । भञ्जो आमर्दने । १९ ।

No 716—It is always the augment of *SICH AFTER* the verb *ANJ* “to make clear” Thus *anjit* (No 480) “he made clear”

The verb *tanch* (*tanchu*) 'to shrink' makes *tanakti* "he shrinks," *tanktā* or *tanchitī* "he will shrink"

The verb *vj* (*ovj*) "to be afraid, to tremble," makes *vinakti* "he trembles," *vināta* "they two tremble" According to No 713, the augment *it* being regarded as having an indicator *ñ* (No 467), we have *vvijtha* "thou didst tremble," *vjitu* "he will tremble," *avnak* (No 199) "he trembled," *avjāt* "he trembled"

The verb *sish* (*sishli*) 'to distinguish or individualize' makes *sinashli* "it distinguishes," *svashata* "they two distinguish," *svashanti* "they distinguish," *sinashli* "thou distinguishest," *sishtha* "it distinguished," *sishatha* "thou didst distinguish," *shatha* "it will distinguish," *shathya* "it will distinguish" By No 593 *dh* being substituted for *h*, we have *sindh* "do thou distinguish," *sinashān* "let me distinguish," *asinat* (No 165) "it distinguished," *sinshyāt* "it may distinguish," *sishyat* "may it distinguish," *asishat* "it distinguished"

In like manner *push* (*pushli*) "to grind" is conjugated

The verb *bhañj* (*bhañjo*) means "to break"

श्रान्नलोपः । ६ । ४ । २३ ।

श्रम परस्य नस्य लोपः स्यात् । भनक्ति । बभञ्जिथ । बभङ्क्य । भङ्क्ता । भङ्ग्धि । अभाङ्गीत् । भुज पालनाभ्यवहारयोः । २० । भुनक्ति । भोक्ता । भोह्यति । अभुनक् ।

No 717—Let there be ELISION OF the letter N COMING AFTER ŚNAM (No 714) Thus we have *bhanakti* "he breaks," *babhāñjtha* or *babhanktha* "thou didst break," *bhanktā* "he will break," *bhañj th* (No 593) "do thou break," *abhāñkshat* "he broke"

The verb *bhuj* (*bhuj*) "to protect or eat" makes *bhunakti* 'he eats,' *bhohta* "he will eat," *bhokshyati* "he will eat," *abhunak* "he ate"

भुजोऽनवने । १ । ३ । ६६ ।

तडानौ स्त । ओदन भुङ्क्ते । अनवने किम् । महीं भुनक्ति । त्रिदन्धी दीप्तौ । २१ । इन्द्रे । इन्धाते । इन्धते । इत्से । इन्द्रे । इन्धाचक्रे । इन्धिता । इन्द्वाम् । इन्धाताम् । इनधै । ऐन्द्व । ऐन्धाताम् । ऐन्द्वः । विद विचारणे । २२ । विन्ते । वेत्ता ।

इति रुधादयः ।

No 718 —The *ātmanepada* affixes (No 409) are put AFTER the verb BHUJ, NOT IN THE SENSE OF PROTECTING. Thus we may say *odaman bhunakte* “he eats boiled rice” Why “not in the sense of protecting?” Witness the phrase—*mahin bhunaktri* “he preserves the earth”

The verb *indh* (*ni-indh*) “to shine” makes *inddhe* “he shines,” *indhate* “they two shine,” *indhate* “they shine,” *intse* “thou shinest,” *inddhwe* “you shine,” *indhanchuk*, *e* (No 546) “he shone,” *indhata* “he will shine,” *inddhām* “let him shine,” *indhātām* “let the two shine,” *inddhar* “let me shine,” *arinddha* “he shone,” *arindhātām* “they two shone,” *arinddhāh* “thou didst shine”

The verb *vid* (*vidi*) ‘to consider’ makes *vinte* “he considers,” *vettā* “he will consider”

So much for the 7th class of verbs—“*rudh*, &c”

The 8th class of verbs consists of “*tan*, &c”

The verb *tan* (*tanu*) means “to expand”

तनादयः ।

तनु विस्तारे । १ ।

तनादिकृञ्भ्य उः । ३ । १ । ७६ ।

शपोऽपवाद । तनोति । तनुते । ततान । तेने । तनितसि । तनि-
तासे । तनिष्यति । तनिष्यते । तनुताम् । अतनोत् । तनुयात् । तन्वीत् ।
तन्यात् । तनिषीष्ट । अतनीत् । अतानीत् ।

No 719 —AFTER the verbs “TAN, &c,” AND the verb KRI “to make,” let there be U. This debars *sap* (No 419). Thus we have *tanoti* or *tanute* “he expands,” *tatana* or *tene* (No 494) he expanded, *tanutāsi* or *tanutase* “thou wilt expand,” *tanishyati* or *tanishyate* “he will expand,” *tanutām* “let him expand,” *atanot* “he expanded,” *tanuyāt* or *tanurata* “he may expand,” *tunyāt* or *tanishshata* “may he expand,” *atanot* or *atdnut* (No 419) “he expanded”

तनादिभ्यस्तथासोः । २ । ४ । ७६ ।

तनादेः सिचो वा लुक् तथासोः । अतत । अतनिष्ट । अतथाः । अत-
निष्ठा । अतनिष्यत् । अतनिष्यत । षण्णु दाने । २ । सनोति । सनुते ।

No 720—There is optionally elision (*luh*) of *suh* (No 472) AFTER “TAN, &C, WHEN the affixes TA and THAS FOLLOW Thus *atat* (No 596) or *atanrshka* “he expanded,” *otathah* or *atanrshthláh* “thou didst expand,” *atanrshyat* or *atanrshyata* “he would expand”

The verb *shan* (*shanu*) “to give” makes *sanoti* or *sanute* “he gives”

ये विभाषा । ६ । ४ । ४३ ।

जनसनखनामात्व वा यादौ क्ङिति । सायात् । सन्यात् ।

No 721—There is OPTIONALLY the substitution of long *á* in the room of the verbs *jan* “to be born,” *san* “to give,” and *khan* “to dig,” WHEN an affix, beginning with *Y* and distinguished by an indicative *h* or *h̄*, FOLLOWS Thus *sáyat* or *sunyát* “may he give”

जनसनखनां सन्भ्रलोः । ६ । ४ । ४२ ।

एयामाकारं सनि भ्रलादौ क्ङिति । असात् । असनिष्ट । असाथा । असनिष्ठाः । क्षणु हिसायाम् । ३ । क्षणोति । क्षणुते । ह्यन्तेति न वृद्धि । अक्षणीत् । अक्षत । अक्षणिष्ट । अक्षथाः । अक्षणिष्ठाः । क्षिणु च । ४ । उपत्यये लघूपधस्य गुणो वा । क्षिणोति । क्षिणोति । क्षिणिता । अक्षणीत् । अक्षित । अक्षेणिष्ट । वृणु अदने । ५ । वृणोति । तर्णोति । वृणुते । तर्णुते । डुङ्गञ्करणे । ६ ।

No 722—Long *á* is the substitute OF these verbs, viz JAN “to be born,” SAN “to give,” AND KHAN “to dig,” WHEN the affix SAN (No 752), OR an affix, beginning with A JHAL and distinguished by an indicative *h* or *n*, FOLLOWS Thus *asáta* or *asanrshka* “he gave,” *asatháh* or *asanrshtháh* “thou didst give”

The verb *lshun* (*lshanu*) “to injure” makes *lshanoti* or *lshanute* “he injures,” According to No 500, there being no substitution of *vr̥ddh̄*, we have *akshunít*, *akshata* (No 720), or *akshanrshka* “he injured,” *akshatháh* or *akshanrshtháh* “thou didst injure”

The verb *lshun* (*lshanu*) “to injure” (which, as a root followed by the affix *u* No 719, and having a light penult, substitutes *guna*, No 485, only optionally) makes *lshinoti* or *lshenoti* “he injures,” *lshenítá* “he will injure,” *akshenít*, *akshita* (No 720), or *akshenrshka* “he injured”

The verb *trin* (*trinu*) “to eat, to graze,” makes *trinoti*, *tanoti* or *tanute*, or *tanute* “he grazes”

The verb *krī* (*dukrīnē*) means "to make"

अत उत् सार्वधातुके । ६ । ४ । ११० ।

कुरुतः ।

No 723—In the room OF THE SHORT A of the verb *krī* "to make," (in the form of *karu*—No 719)—let there be SHORT U, WHEN a SÁRVADHÁTUKA affix (with an indicatory *h* or *ñ*) FOLLOWS Thus *kurvatah* "they two make"

न भकुर्ुराम् । ८ । २ । ७६ ।

भस्य कुर्ुरोरुपधाया न दीर्घः । कुर्वन्ति ।

No 724—There is NOT a long substitute (No 651) in the room OF the penult of a BHA (No 185) AND of the verbs *krī* "to make," and *chhur* "to cut" Thus *kurvanti* "they make"

नित्यं करोतेः । ६ । ४ । १०८ ।

करोतेः प्रत्ययोकारस्य नित्य लोपो भ्रुः । कुर्वः । कुर्मः । कुरुते । चकार । चक्रे । कर्ता । करिष्यति । करिष्यते । करोतु । कुरुताम् । अकरोत् । अकुरुत् ।

No 725—There is ALWAYS elision of the *u* of an affix AFTER the verb *krī* "to make," when the letter *m* or *v* follows Thus *kurvatah* "we two make," *kurnah* "we make," *kurute* "he makes," *chakāra* or *chakre* "he made," *kartā* "he will make," *karishyati* or *karishyate* "he will make," *karotu* or *kurutām* "let him make," *akarota* or *akuruta* "he made"

ये च । ६ । ४ । १०६ ।

ह्रज उलोपो यादौ प्रत्यये । कुर्यात् । कुर्वीत । क्रियात् । कृषीष्ट । अकार्यात् । अह्रजत् । अकरिष्यत् । अकरिष्यत् ।

No 726—AND there is elision of *u* after the verb *krī* "to make," WHEN an affix, beginning with Y, FOLLOWS Thus *kuryāt* or *kurvata* (No 723) "he may make," *kryat* or *kryishita* "may he make," *akarshīt* or *akurta* (No 582) "he made," *akarishyat* or *akarishyata* "he would make"

सम्परिभ्यां करोतौ भूषणे । ६ । १ । १३७ ।

No 727—WHEN the verb KRI “to make” comes AFTER SAM OR PARI (No 48) IN THE SENSE OF ORNAMENTING—(then the proceeding directed in No 728 takes place)

समवाये च । ६ । १ । १३८ ।

सुट् । सस्करोति । अलङ्करोतीत्यर्थः । सस्कुर्वन्ति । सघीभवन्तीत्यर्थः । सपूर्वस्य क्व चिदभूषणोऽपि सुट् । सम्कृत भक्षा इति ज्ञापकात् ।

No 728—AND (when the compound—No 727—is) IN THE SENSE OF AGGREGATION, there is the augment *sut* Thus *sanskaroti*—that is to say “he ornaments, *sanskuvanti*—that is to say ‘they congregate’ This *sut* is sometimes the augment of *kr* preceded by *sum* even when it does not signify “ornamenting” —as we learn by inspecting the aphorism No 1119—viz “*sanskrutan bhal shāh*”—where the expression refers to the “preparation of food”

उपात् प्रतियत्नवैकृतवाक्याध्याहारेषु च । ६ ।

१ । १३९ ।

कृजः सुट् । चात् प्रागुक्तयोरर्थयोः । प्रतियत्नो गुणाधानम् । विकृतमेव वैकृत विकारः । वाक्याध्याहार आकाङ्क्षदेशपूरणम् । उपस्कृता कन्या । उपस्कृता ब्राह्मणा । एधो दक्षस्योपस्कृते । उपस्कृत भुङ्क्ते । उपस्कृत ब्रूते । वनु याचने । ७ । वनुते । ववने । मनु अवबोधने । ८ । मनुते । मने । मनिता । मनिष्यते । मनुताम् । अमनुत । मन्वीत । मनिषीष्ट । अमनिष्ट । अमनिष्यत ।

इति तनादयः ।

No 729—AND AFTER UPA (No 48) IN THE several SENSES OF ACQUIRING A NEW PROPERTY, of ALTERATION, AND of the SUPPLYING of ELLIPSES IN DISCOURSE, the verb *kr* takes the augment *sut* By the “and” it is signified that the verb has also the two meanings mentioned before (in Nos 727 and 728) By “acquiring a new property” is meant “the taking of a quality” By “alteration,” or modification, is meant “change” By “the supplying of ellipses in discourse” is meant “the filling up of those parts which the sense requires” Examples of these five employments of the word follow, signifying “a damsel adorned,” “assembled Brāhmans,” “the wood gives a new property to the water” (or “he prepares the fuel and

"we two buy," *hīnīnahe* "we buy," *chhīāya* "he bought," *chhīyātuh* "they two bought," *chhīvyuh* "they bought," *chhītha* (No 515) or *chhīaytha* (No 517) "thou didst buy," *chhīrye* "he bought," *hētā* "he will buy," *hēshyatr* or *hēshyate* "he will buy," *hīnāt* "let him buy," *hīnātāt* "may he buy," *hīnātām* "let him buy," *ahīnāt* or *ahīnīta* "he bought," *hīnīyat* or *hīnīta* "he may buy," *hīryat* or *hēshishtu* "may he buy," *ahīrīshat* or *ahīshita* "he bought," *ahīshyat* or *ahīshyata* "he would buy"

The verb *prī* (*prīn*) "to please, to love," makes *prīnāt* or *prīnīte* "he pleases," and *śī* (*śīn*) "to cook" make *śīnāt* or *śīnīte* "he cooks"

The verb *mī* (*mīn*) means "to injure"

हिनुमीना । ८ । ४ । १५ ।

उपसर्गस्यात्रिमित्तात् परस्यैतयोर्नस्य ण् स्यात् । प्रमीणाति । प्रमीणीति । मीनातीत्यान्वम् । प्रमौ । मिम्यत् । ममिथ । ममाथ । मिम्ये । माता । मास्यति । मीयात् । मासीष्ट । अमासीत् । अमासिष्टाम् । अमास्त । पिञ् बन्धने । ५ । सिनाति । सिनीति । सिपाय । सिष्ये । सेता । स्कुञ् आप्रवणे । ६ ।

No 731 —Let there be a cerebral *n* in the room of the dental *n* of the verbs *hī* "to go," and *mī* "to hurt" (which, with the conjugational affixes, appear in the shape of HINU and MINÍ,) coming after a due cause of such change and ending in an *upasariga*. Thus *pramīnāt* or *pramīnīte* "he injures greatly" By No 680 there being a substitution of *ā*, *mīmaru* (No 528) "he injured," *mīnyātuh* "they two injured" *māmīhu* (Nos 517 and 524) or *manītha* "thou didst injure," *mīmīye* "I injured," *nātā* "he will injure," *nīshyatr* "he will injure," *mīyāt* or *nāshita* "may he injure," *amāshat* "he injured," *amāshatām* "they two injured," *anāsta* "he injured"

The verb *śhī* (*śhīn*) "to bind" makes *śhīnāt* or *śhīnīte* "he binds," *śhīhāya* or *śhīhīye* "he bound," *śhīta* "he will bind"

The verb *śhī* (*śhīn*) means "to go by leaps"

स्तन्मुस्तन्मुस्कन्मुस्कुन्मुस्कुञ्भ्यः शुनुश्च । ३ । १ ।

८२ ।

चात् शना । स्कुनोति । स्कुनुते । स्कुनाति । स्कुनीति । चुस्काव । चुस्कुवे । स्कोता । अस्कोषीत् । अस्कोष्ट । स्तन्भ्वादयश्चत्वारः सौत्राः सब रोधनार्थाः परस्मैपदिनः ।

No 732 —AND there is ŚNU (No 687) AFTER STANBH, STUNB SKANBH, or SKUNBH, “to hinder, to be dull or insensible,” AND SK “to go by leaps” By the “and” it is meant that they may optionally take *śná* Thus *skunoti*, *skunute*, *skundati*, or *skunite* (No 657) “he goes by leaps,” *chushava* or *chushuve* “he went by leaps,” *skotá* “he will go by leaps,” *ashkaushít* or *ashoshita* “he went by leaps”

The four verbs *stunbh*, &c, which are exhibited only in an aphorism (and not in *Pāṇini's* catalogue of Roots), all have the sense of “hindering,” and take the *parasmaipada* terminations

हलः श्रः शानज्भो । ३ । १ । ८३ ।

स्तभान ।

No 733 —Let ŚÁNACH be substituted in the room of ŚNÁ (No 732) COMING AFTER A CONSONANT, WHEN the affix HI (No 447) FOLLOWS Thus *stabhana* (Nos 448 and 363) “do thou hinder”

जूस्तन्मुमुचुसुचुमुचुग्लुचुग्लुञ्चुशिवभ्यश्च । ३ । १

५८ ।

ज्ञेइ वा ।

No 734 —AND, optionally, *añ* is the substitute of *chli* (No 47) AFTER the verbs JRI “to grow old,” STANBH “to hinder,” MRUCH “to go,” MLUCH “to go,” GPUCH “to steal,” GLUCH “to steal,” GLUNCH “to go” AND ŚWI “to go”

स्तन्भेः । ८ । ३ । ६७ ।

स्तन्भेः सौत्रस्य सस्य पः स्यात् । व्यष्टभत् । अस्तम्भीत् । युञ् बन्धने । ९
युनाति । युनीते । योता । कूञ् शब्दे । ८ । कूनाति । कूनीते । क्विता
दूञ् हिसायाम् । ९ । दूणाति । दूणीते । पूञ् पवने । १० ।

No 735 —Let there be *sh* in the room of the *s* of the aphorism (No 732) verb STANBH (if the change be required by a due case thereof in an *upasarjū*) Thus *vyashatabhat* (No 363) “he hindered” *astambhit* (Nos 95 and 96) “he injured”

The verb *yu* (*yuh*) “to bind” makes *yundati* or *yunite* (No 65) “he binds,” *yota* “he will bind”

The verb *knú* (*knúś*) "to sound" makes *knúndti* or *knúnite* "it sounds," *knárita* "it will sound"

The verb *drít* (*drina*) "to injure" makes *drindti* or *drinite* "he injures," and *drú* (*drún*) "to injure" makes *drúndti* or *drúnite* "he injures"

The verb *pú* (*pún*) means "to purify"

प्यादीनां ह्रस्वः । ७ । ३ । ८० ।

पुञ्जस्त्रज्जुञ्जवृञ्जधृञ्जशुपवभृञ्जभृञ्जध्वक्ञ्जगृञ्ज्यारीलीक्लीप्तीनाचतु-
र्विंशते शिति ह्रस्वः । पुनाति । पुनीति । पविता । लूञ् छेदने । ११ ।
लुनाति । लुनीति । स्तृञ् आच्छादने । १२ । स्तृणाति । शूर्पवाः खयः ।
तस्तार । तस्तरु । तस्तरे । स्तरिता । स्तरीता । स्तृणीयात् । स्तृणीत ।
स्तृर्यात् ।

No 736 — When an affix with an indicative s follows, let A SHORT vowel be the substitute OF the twenty-four verbs PÚ &c, viz *pún* "to purify," *lún* "to cut," *strín* "to spread over," *hín* "to scatter" *chín* "to choose," *dhún* "to agitate," *srí* "to injure," *prí* "to nourish," *vri* "to choose," *bhri* "to nourish," *mrí* "to injure," *dir*, *grí* "to grow old," *ghri* "to grow old," *ghri*, *dhri* "to grow old," *nrí* "to lead," *dhri* "to be crooked," *krí* "to injure," *rí* "to go," *grí* "to sound," *ryá* "to decay," *ri* "to injure," *li* "to adhere," *vlí* "to choose," AND *plí* "to go" Thus *punati* or *punite* "he purifies," *pavita* "he will purify"

The verb *lú* (*lún*) "to cut" makes *lunati* and *lunite* "he cuts"

The verb *strí* (*strín*) "to cover," makes *strinati* "he covers," By No 690 (which debars No 428) we have *tastara* "he covered," *tastaratuk* "they two covered," *tastare* "he covered," *starita* or *staritá* (No 654) "he will cover," *strinyát* or *strinuta* "he may cover," *striyat* (Nos 706 and 651) "may he cover"

लिङ्सिचौरात्मनेपदेषु । ७ । २ । ४२ ।

वृङ्वृञ्भ्यामृदन्ताच्च परयोर्लिङ्सिचोरिङ्वा स्यात् तडि ।

No 737 — WHEN the ÁTMANEPADA affixes ARE EMPLOYED, then let *it* be optionally the augment OF LÍÑE AND SICH coming after the verbs *vri* (*vrim*) "to serve" and *vri* (*vrim*) "to choose," and after what ends in long *rí*

न लिङि । ७ । २ । ३६ ।

वृत् इटो लिटि न दीर्घः । स्तरिषीष्ट । उश्च । अनेन कित्त्वम् । स्ती-
 र्षीष्ट । सिचि च परस्मैपदेषु । अस्तारीत् । अस्तारिष्टाम् । अस्तारिषुः ।
 अस्तरिष्ट । अस्तीर्ष्ट । कृञ् हिंसायाम् । १३ । कृणाति । कृणीति ।
 चकार । चक्रे । वृञ् वरणे । १४ । वृणाति । वृणीते । ववार । ववरे ।
 वरिता । वरीता । उदोष्णेत्युत्वम् । वूर्यात् । वरिषीष्ट । वूर्याष्ट । अवारीत् ।
 अवारिष्टाम् । अवरिष्ट । अवरिष्ट । अवूर्यष्ट । धूञ् कम्पने । १५ । धुनाति ।
 धुनीते । धोता । धविता । अधावीत् । अधविष्ट । अधोष्ट । यह उपादाने ।
 १६ । यहाति । यहीति । जयाह । जयहे ।

No 738—The long vowel is NOT the substitute (No 654) for the
 augment *it* after the verbs *vrin* or *vrin*, or what ends in long *ri*, WHEN LIT
 FOLLOWS Thus (No 735) *starishishtu*, or, by No 681, the affixes being
 regarded as having an indicative *h*, *starishshsta* (No 651) "may he
 cover," and by No 655, there being no prolongation of the augment
it, when *sic* and the *paśamirpaśamir* affixes follow, *astarīt* "he covered,"
astarishitam "they two covered, *astārishvūh* "they covered," *astarishita*
 or *asturishita* (No 651) "he covered"

The verb *hr* (*hrin*) "to injure" makes *hrināti* (No 736) or *hrināte*
 "he injures," *chakarā* or *chakarāte* (No 653) "he injured"

The verb *vr* (*vrin*) "to choose" makes *vrindāti* or *vrindāte* "he
 chooses," *varāna* or *varāna* "he chose," *varitā* or *varitā* (No 645) "he
 will choose," and by No 650, *vāyāt* or *varishshita* or *varishshita* (No
 581) "may he choose," *avarit* "he chose," *avarishhitām* "they two
 chose," *varishshita* or *varishshita* (No 654) or *arishshita* "he chose"

The verb *dh* (*dhān*) "to shake" makes *dhunāti* (No 736) or
dhunāte "he shakes," *dhātā* or *dhātā* "he will shake," *adhāvīt* or
adhavishhtu or *adhoshita* "he shook"

The verb *grāh* (*graha*) "to take" makes *grahnāti* (No 675) or
grahnāte "he takes," *jagādhu* or *jagāhe* "he took"

ग्रहोऽलिति दीर्घः । १ । २ । ३१ ।

एकाच्चे ग्रहोर्विहितस्येटो दीर्घो न तु लिति । यहीता । यहातु ।

No 739—The LONG vowel is the substitute of the augment *it*
 placed AFTER the verb GRAH "to take," containing only one vowel, but
 NOT WHEN LIT FOLLOWS Thus *grahītā* "he will take," *grahnātu* "let
 him take"

हलः अः शानजभौ । ३ । १ । ८३ ।

हल' परस्य शन. शानजादेशो है । गृहाण । गृह्यात् । ग्रहीषीष्ट । ह्यन्तेति न वृद्धि । अग्रहीत् । अग्रहीष्टाम् । अग्रहीष्ट । अग्रहीषाताम् । कुप निष्कर्षे । १७ । कुष्णाति । कोपिता । अग्र भोजने । १८ । अश्नाति । आश । अशिता । अशिव्यति । अश्नातु । अशान । मुप स्तेये । १९ । मोषिता । मुपाण । ज्ञा अवबोधने । २० । जज्ञौ । वृड् सभक्तौ । २१ । वृणीति । ववृषे । ववृद्धे । वरिता । वरीता । अवरिष्ट । अवरीष्ट । अवृत ।

इति क्र्यादयः ।

No 740 —Let śĀNACH be the substitute OF ŚNA (No 730) coming AFTER A CONSONANT, WHEN HI FOLLOWS Thus *grihāna* "do thou take," *grīhyāt* or *grāhīśhīṣtu* (No 739) "may he take," and, since the root ends in *h*, there being, by No 500, no substitution of *vriddhr*, *agrāhat* "he took," *agrāhīśhātām* (No 739) "they two took," *agrāhīśhtu* "he took," *agrāhīśhātām* "they two took"

The verb *kush* (*kusha*) "to extract" makes *kushnātri* "he extracts," *loshitā* "he will extract"

The verb *as* (*asa*) 'to eat' makes *asnātri* "he eats," *āsā* "he ate," *asitā* "he will eat," *asīshyati* "he will eat," *asnatu* "let him eat," *asāna* (No 740) "do thou eat"

The verb *mush* (*musha*) "to steal" makes *moshitā* "he will steal," *mushāna* (No 740) "do thou steal"

The verb *gnā* "to know" makes *gajnavu* (No 523) "he knew"

The verb *vr* (*vrñ*) "to seive," makes *vr̥vrite* "he seives," *va-vr̥vīṣhe* (No 514) "thou didst seive," *vavridhve* "you seived," *varitā* or *varitā* (No 654) "he will seive," *avaṁśhita* or *araṁśhita* or *avnitā* (No 582) "he seived"

So much for the 9th class of verbs,—"*hr*, &c"

The 10th class of verbs consists of "*chur*, &c"

The verb *chur* (*chura*) means "to steal"

चुरादयः ।

चुर स्तेये । १ ।

सत्यापपाशरूपवीणातूलश्लोकसेनालोमत्वचव-
र्मवर्णचूर्णचुरादिभ्यो णिच् । ३ । १ । २५ ।

स्वार्थे । पुगन्तेति गुणः । सनाद्यन्ता इति धातुत्वम् । तिप्शबादि ।
गुणायदेशौ । चोरयति ।

No 741—The affix NICH is placed, without alteration of the sense, AFTER the words SATYA “truth” (which then takes the form of *satyapa* as exhibited in the aphorism), PAŚA “a fetter,” RŪPA “colour,” VINĀ “a lute,” TULA “cotton,” ŚLOKA “celebration,” SENĀ “an army,” LOMAN “the hair of the body,” TWACHA “the skin,” VARMAN “mail,” VARNA “celebration,” and CHURNA “powder,” (all of which are then used as verbs) AND after the verbs CHUR “to steal,” &c By No 485, these verbs (having a light penult) substitute *guna* for a simple vowel By No 502, words ending with the affix *nich* are held to be verbal roots—hence they take the tense-affixes and conjugational affixes Thus *chur*, by the addition of *nich* and the rule No 485, having become *chori*, and this, by Nos 419, 420, and 29, having become *choraya*, we have *chorayati* “he steals”

णिचश्च । १ । ३ । ७४ ।

णिजन्तादात्मनेपद कर्तृगामिनि क्रियाफले । चोरयते । चोरयामास ।
चोरयिता । चोर्यात् । चोरयिषीष्ट । णिशीति चङ् । शौ चडीति ह्रस्व ।
चङि द्वित्वम् । हलादिः शेषः । दीर्घा लघोरित्यभ्यासस्य दीर्घः । अचूचुरत् ।
अचूचुरत् । कथ वाक्यप्रबन्धे । २ । अल्लोपः ।

No 742—AND let the *ātmanepada* affixes be employed AFTER what ends with NICH (No 741), when the fruit of the action goes to the agent Thus *chorayate* “he steals (for his own use),” *chorayamāsa*, (No 504) “he stole,” *chorayati* “he will steal,” *chorayāt* or *chorayish-
shā* “may he steal” When *luñ* follows, then *chuñ* is substituted for *chir* by No 562, a short vowel is substituted for the penult by No 564, there is reduplication, by No 565, since *chun* follows, and the first consonant alone of the reduplicate is left (No 426), and, finally the vowel of the reduplicate being lengthened by No 568, we have *achūchurat* or *achuchurata* “he stole”

The verb *hathu* “to speak” rejects the final *a* by No 505

अचः परस्मिन् पूर्वविधौ । १ । १ । ५७ ।

परनिमित्तोऽजादेशः स्यानिवत् स्यानिभूतादच पूर्वत्वेन दृष्टस्य विधौ
कर्तव्ये । इति स्यानिवत्त्वाचोपधावृद्धिः । कथयति । अन्तेपित्वादीर्घह्रस्व-
द्भावौ न । अचकथत् । गण सख्याने । ३ । गणयति ।

No 743—A substitute in the room OF A VOWEL, CAUSED BY SOMETHING THAT FOLLOWS, shall be regarded as that whose place it takes, WHEN A RULE WOULD else TAKE EFFECT ON WHAT STANDS ANTERIOR to the original vowel. So there the *blank* which, by No 505, takes the place of the final *a* of *latha* (No 742), being regarded as the *a* whose place it took (and the final consonant of the root hence seeming to be the penult)—the substitution of *iraddhi* for the penult, by No 489, (which would have given *kath* instead of *lath*) does not take place, and we have *kathayati* “he speaks”. As there is elision of a vowel (by No 505) there is no substitution of a long vowel by No 568, nor is the case like that when the affix *san* follows, as spoken of in No 566—so that we have *achakuthat* (No 565) “he spoke”

The verb *gon* (*guna*) “to count” makes *gunayati* “he counts”

ई च गणः । ७ । ४ । ६७ ।

गणयतेरभ्यासस्य ईत् स्याच्चादच्चङ्परं यौ । अजीगणत् । अजगणत् ।

इति चुरादयः ।

No 744—AND let LONG *i* be the substitute OF the reduplicate of the verb GAN “to count,”—by the “and” it is implied that the substitute may be short *a*—when *n*, followed by *chan*, follows. Thus *ajaganat* or *ajaganat* “he counted”

So much for the 10th class of verbs—“*chur &c*”

The verbs “that end in *ni*” have next to be considered

ग्यन्ताः ।

स्वतन्त्रः कर्ता । १ । ४ । ५४ ।

क्रियाया स्वातन्त्र्येण विवक्षितोऽर्थः कर्ता स्यात् ।

No 745—In the case of any action, whatever thing the speaker ARBITRARILY chooses to speak of as such, shall be the AGENT or nominative to the verb—(for example, in the case of cooking, it is equally allowable to say that “the fire cooks,” or “the cook cooks,” or “the fuel cooks”)

तत्प्रयोजको हेतुश्च । १ । ४ । ५५ ।

कर्तुः प्रयोजको हेतुसञ्ज कर्तृसञ्जश्च ।

No 746—Let that which is THE MOVER THEREOF, i. e. of an agent (No 745), be called A CAUSE AND ALSO an agent

हेतुमति च । ३ । १ । २६ ।

प्रयोजकव्यापारे प्रेषणादौ वाच्ये धातोर्णिच् । भवन्त प्रेरयति भावयति ।

No 747—AND WHEN THE OPERATION OF A CAUSER, such as the operation of *directing*, is to be expressed, let the affix *nich* (No 741) come after a root Thus, to express "he causes to become," we have *bhavayati*

ओः पुयण्ज्यपरे । ७ । ४ । ८० ।

सनि परे यदङ्ग तदवयवाभ्यासात् इत् स्यात् पवर्गयण्जकारेष्ववर्णपरेषु परतः । अबीभवत् । ष्टा गतिनिवृत्तौ ।

No 748—Let there be long *i* in the room OF the U of the reduplicate forming part of an inflective base (No 152) followed by *an* (No 566), WHEN a letter of THE LABIAL CLASS FOLLOWS, OR A YAN, or the letter J—each of these being followed by the vowel *a* Thus (the root *bhu* being reduplicated, and not the *bháv*—else there would be no *u* to operate upon) we have *abubhavat* "he caused to become"

The verb *shthá* means "to stop"

अतिहीनीरीक्यूीक्ष्माय्यातां पुङ् शौ । ७ । ३ । ३६ ।

स्यापयति ।

No 749—WHEN NI FOLLOWS, let PUK be the augment of the verbs RI "to go," HRI "to be ashamed," VLI "to choose," RI "to roar, KŪYI "to sound," KSHMAY "to shake," AND of verbs ending in LONG A Thus *sthápayati* "he causes to stand"

तिष्ठतेरित् । ७ । ४ । ५ ।

उपधायाश्चङ्परे शौ । अतिष्ठित् । घट चेष्टायाम् ।

No 750—When *ni*, followed by *chan*, follows, let SHORT I be the substitute OF the penult of the verb SHTHA (in the form *stháp*—No 749) Thus *atishthapat* "he caused to stand"

The verb *ghat* means "to put together"

मितां ह्रस्वः । ६ । ४ । ६२ ।

घटादीना जपादीना च ह्रस्व । घटयति । जप ज्ञाने ज्ञापने च । जपयति । अजिजपत् ।

इति गणन्तप्रक्रिया ।

No 751 —Let there be a SHORT vowel in the room OF (the vowel, lengthened by *nch*, of) THE verbs “*ghat &c*” and “*gnap, &c*” WHICH (in the list of verbs) HAVE AN INDICATORY M Thus *ghatayati* “he puts together”

The verb *gnap* “to know or inform” makes, in like manner, *gnapayati* “he informs,” *agnapat* (Nos 566 and 567) “he informed”

So much for the format on of those that end in *m*

The verbs “that end in *san*” have next to be considered

सन्नन्ता ।

धातोः कर्मणः समानकर्तृकादिच्छायां वा । ३ ।

१ । ७ ।

इयिकर्मणो धातोरिपियौककर्तृकात् सन् वेच्छायाम् । पठ व्यक्ताया वाचि ।

No 752 —The affix *san* is OPTIONALLY attached, IN THE SENSE OF WISHING, AFTER A ROOT EXPRESSING THE ACT wished and HAVING THE THE SAME AGENT OF THE ACTION as the wisher thereof

As an example let *path* “to read” be taken

सन्यङोः । ६ । १ । ६ ।

सन्नन्तस्य यङन्तस्य च प्रथमस्यैकाचो द्वे स्तोऽजादेस्तु द्वितीयस्य । सन्यतः । पठितुमिच्छति पिपठिपति । कर्मणः किम् । गमनेनेच्छति । समानकर्तृकात् किम् । शिष्या. पठन्त्वतीच्छति गुरुः । वाग्रहणाद्वाक्यमपि । लुङ्-सनोर्घस्तु ।

No 753 —Of the first portion, containing a single vowel, of what ends with SAN (No 752) AND of what ends with YAN (No 758), there are two, but, in the case of what begins with a vowel, the reduplication is of the second portion (—as in No 426) Short *i* being substituted for the *a* in the reduplication, we have *pipathishati* “he wishes to read”

Why do we (in No 752) say “the act wished?” Witness *gamanechchhati* “by going he wishes (to accomplish something)” —where the “going” is not the “act wished,” and the affix *san* does not therefore apply

Why do we say “having the same agent?” Witness *sishyāh pathantwichechhati guruk* “the teacher wishes that the pupils should read,” —(where the wisher, and the agent of the action wished are not the same)

By the employment of the expression "optionally" (No 752), it is implied that the meaning may be expressed by a phrase also (in those cases in which the formation of a desiderative verb by means of the affix is allowable)

When *san* follows, *ghuslā* (No 595) is substituted for the verb *ad* 'to eat'

सः स्यार्धधातुके । ७ । ४ । ४६ ।

सस्य त स्यात् सादावार्धधातुके । अन्तुमिच्छति जिघत्सति । एकाच्च इति नेट् ।

No 754—Let there be *t* in the room OF S, WHEN an ÁRDHADHÁ-TUKA affix, beginning with S, FOLLOWS Thus *ḡghatsati* (No 753) "he wishes to eat" In consequence of No 510, the augment *it* is not applicable here

अज्भनगमां सनि । ६ । ४ । १६ ।

अजन्ताना हन्तेरजादेशगमेश्च दीर्घा भलादौ सनि ।

No 755—WHEN SAN, beginning with a *ghal*, (1 e not preceded by the augment *it*) FOLLOWS, a long vowel shall be the substitute OF verbs ending in A VOWEL, AND OF the verb HAN "to strike," AND OF the verb GAM "to go"—the substitute of the vowel roots (viz *ṛ*, *m*, *ṛk*, *m*)

इको भल् । १ । २ । ६ ।

इगन्ताञ्भलादि सन् कित् । ऋत् इट्ठतो । कर्तुमिच्छति चिकीर्षति ।

No 756—AFTER a verb ending in an IK, *san*, beginning with A JHAL (1 e without the augment *it*), shall be regarded as having an indicatory *k* Then, applying No 706, (the vowel having become long by No 755) we may have *chikīshati* "he wishes to make"

सनि ग्रहगुहोश्च । ७ । २ । १२ ।

ग्रहेर्गुहेरगन्ताच्च सन इण् न स्यात् । बुभूषति ।

इति सन्नन्ताः ।

No 757—Let not *it* be the augment of SAN AFTER the verbs GRAH "to take," GUH "to cover," AND what ends in an *uk* Thus *bubhūshati* "he wishes to become"

So much for verbs "ending in *san*"

Verbs "ending in the affix *yān*" are next to be considered

यङन्ता ।

धातोरिकाचो हलादेः क्रियासमभिहारे यङ् । ३ ।

१ । २२ ।

पौन पुन्ये भृशार्थे च द्योत्ये धातोरिकाचो हलादेर्यङ् ।

No 758 —WHEN THE REPETITION OF THE ACT, OR ITS INTENSIFY, IS to be indicated, let YAK come AFTER A ROOT HAVING A SINGLE VOWEL AND BEGINNING WITH A CONSONANT

गुणो यङ्लुकोः । ७ । ४ । ८२ ।

अभ्यासस्य गुणो यङि यङ्लुकि च । द्विदन्तत्वादात्मनेपदम् । पुन पुनरतिशयेन वा भवति । बोभूयते । बोभूयाचक्रे । अबोभूयिष्टु ।

No 759 —Let GUNA be the substitute of the reduplicate (753) when YAK FOLLOWS, OR even when A BLANK (*luk* No 209) has been substituted for *yañ*. From its ending with what has an indicative *n* (No 410), a verb with this affix takes the *átmanepada* affixes. Thus *bobhúyate* "he is repeatedly or intensely," *babhuyamhale* "he was repeatedly," *abobhúyishti* "he was repeatedly "

नित्यं कौटिल्ये गतौ । ३ । १ । २३ ।

गत्यर्थात् कौटिल्येव यङ् न तु क्रियासमभिहारे ।

No 760 —After a verb WITH THE SENSE OF MOTION, the affix *yin* gives ALWAYS THE SENSE OF CROOKEDNESS,—not of repetition of the action

दीर्घोऽकितः । ७ । ४ । ८३ ।

अकितोऽभ्यसस्य दीर्घो यङ्यङ्लुकोः । कुटिल व्रजति । वाव्रज्यते ।

No 761 —When *yañ*, or a blank substituted for it, follows, let there be A LONG vowel in the room of a reduplicate syllable which has NOT AN INDICATORY K. Thus *vavrajyate* "he moves crookedly "

यस्य हलः । ६ । ४ । ४६ ।

हल. परस्य यस्य लोप आर्धधातुके । आदे. परस्य । अतो लोप । वाव्रजाचक्रे । वाव्रजिता ।

No 762 —There is elision OF YA coming AFTER A CONSONANT, when an *árdhahatuka* affix follows. Thus (when, for example, the

á dhadhātuka affix *ám* follows) the first letter (of the syllable *ya*) is elided in accordance with No 88, and then the vowel is elided by No 505, giving *ávrájanchakre* "he went crookedly," *ávrájate* "he will go crookedly"

रीगृदुपधस्य च । ७ । ४ । ६० ।

रुदुपधस्य धातोरभ्यासस्य रीगागमो यङ्लुक्काः । दरीवृत्यते । वरीवृता-
चक्रे । वरीवृतिता ।

No 763—AND when *yan*, or a blank substituted for it, follows, let RIK be the augment OF the reduplicate syllable of WHAT ROOT HAS RI FOR ITS PENULT Thus *varivṛityate* "he remains repeatedly," *varivṛitánchakre* "he remained repeatedly," *varivṛitá* "he will remain repeatedly"

बुभ्रादिषु च । ८ । ४ । ३६ ।

यत्त्वं न । नरीनृत्यते । जरीयस्यते ।

इति यङन्तप्रक्रिया ।

No 764—AND IN the case of KSHUBH "to tremble" (which, as a verb of the 9th class, No 730, becomes *kshubhmá*), &c there is not the substitution of the cerebral *n* (notwithstanding No 157) Thus *narínṛityate* "he dances repeatedly" (In accordance with (No 763) we have *janígrīhyate* "he takes repeatedly"

So much for the formation of "what ends in *yañ*"

The verbs "that end with a blank substituted for *yan*" have next to be considered

यङ्लुगन्ताः ।

यङोऽचि च । २ । ४ । ७४ ।

यङोऽचि प्रत्यये लुक् स्याच्चकारात् त विनापि क्व चित् । अनैमित्तिको-
ऽयम् । अन्तरङ्गत्वादादौ भवति । ततः प्रत्ययलक्षण्येन यङन्तत्वाद् द्वित्वम् ।
अभ्यासकार्यम् । धातुत्वान्लडादयः । शेपात् कर्तरीति परस्मैपदम् । चर्करीत
चेत्यदादौ पाठाच्छपो लुक् ।

No 765—AND WHEN the affix ACH (No 837) FOLLOWS, there may be elision OF INA By the "and" it is signified that this may take place sometimes even without that affix—and this is not the result of

anything, assigned as the cause thereof, (whereas, in the other case, there was an assigned reason for the elision—viz the affix *ach*) This elision takes place first, as it is independent of anything else (whereas the reduplication is dependent on the verb, the affix, &c) Then, after that, through the force of the affix (which remains, though the affix has been elided), since the verb is regarded as ending in *yan*, there is reduplication (No 753), and the appropriate operations are to be performed on the reduplicate syllable Since the word (through No 502) is regarded as a root, the tense-affixes &c are applicable to it The *parasmaipada* affixes are employed in accordance with No 412 As we read, in No 636 that verbs with *yan* elided are to be regarded as belonging to the 2nd class, “*ad, &c*,” we infer that there is to be elision of *sap* (No 589)

यङो वा । ७ । ३ । ९४ ।

यङ्लुगन्तात् परस्य हलादेः पितः सार्वधातुकस्वेङ्गा स्यात् । भूसुबोरिति निषेधो यङ्लुक्कि भाषाया न । बोभूतु तेतिक्ते इति छन्दसि निपातनात् । बोभवीति । बोभोति । बोभूतः । अदभ्यस्तात् । बोभुवति । बोभववाचकार । बोभवामास । बोभविता । बोभविष्यति । बोभवीतु । बोभोतु । बोभूतात् । बोभूताम् । बोभुवतु । बोभूहि । बोभवानि । अबोभवीत् । अबोभोत् । अबोभूताम् । अबोभवु । बोभूयात् । बोभूयाताम् । बोभूयुः । बोभूयात् । बोभूयास्ताम् । बोभूयासु । गतिस्थिति सिचो लुक् । यङो वेतीट्पत्ते गुण बाधित्वा नित्यत्वादुक् । अबोभूवीत् । अबोभोत् । अबोभूताम् । अबोभूवुः । अबोभविष्यत् ।

इति यङ्लुगन्ताः ।

No 766 —Let *it* be OPTIONALLY the augment of a *sarvadhātuka* affix distinguished by an indicator *p*, commencing with a consonant, and coming AFTER a verb with YAÑ elided The prohibition (of *guna*) by No 474 does not, in secular language, extend to the case where *yan* is elided This is inferred from the fact that the form *bobhūtu* in the *Veda* (in which *guna* is not substituted—) is one of those enumerated (in VII 4 65—thus “*bobhutu tetikte &c*,”) among the irregularities Thus we have *bobharati* or *bobhoti* “he is frequently,” *bobhutah* “they two are frequently,” substituting *at* for *jh*, by No 645, as it is reduplicated, *bobhuvati* “they are frequently,” *bobharanchakāra* or *bobharāmdsa* “he was frequently,” *bobharita* “he will be frequently,” *bobha-*

vishayti, "he will be frequently, *bobhavitu* or *bobhotu* "let him be frequently," *bobhutat* "may he be frequently," *bobhútám* "let the two be frequently," *bobhuvutu* "let them be frequently," *bobháhi* "be thou frequently," *bobharáni* "let me be frequently," *abobharit* or *abobhot* "they were frequently," *abobhutám* "they two were frequently," *abobhavuh* "they were frequently," *bobhuyát* "he may be frequently," *bobháyátám* "they two may be frequently," *bobhuyvuh* "they were frequently," *bobháyát* "may he be frequently," *bobhuyástám* "may they two be frequently," *bobháyusuh* "may they be frequently" According to No 473 there is elision of *sich* On the alternative of there being the augment *it* from No 766, there is the augment *vuk* from No 425, this debarring *guna* (No 420) because it presents itself *always* (whether *guna* is substituted or not—and therefore, according to one of the maxims of the Grammar, takes the precedence) Thus we have *abobhávut* or *abobhot* "he was frequently," *abobhútám* "they two were frequently," *abobhutám* "they were frequently," *abobhuvishyat* "he would be frequently"

So much for those "that end with a blank substituted for *yanè* "

The "nominal verbs" have next to be considered

नामधातवः ।

सुप आत्मनः क्यच् । ३ । १ । ८ ।

इषिकर्मण एषितुः सबन्धिन सुबन्तादिच्छायामर्थे क्यञ्च ।

No 767—Let KYACH be optionally attached, in the sense of wishing AFTER a word WITH A CASE-AFFIX expressing the object wished as connected with the wisher's SELF—(as, for example, a son,—when a man wishes to have a son of his own—not somebody else's son)

सुपो धातुप्रातिपदिकयोः । २ । ४ । ७१ ।

एतयोरवयवस्य सुपो लुक् ।

No 768—Let there be elision (*luh*) OF A CASE-AFFIX when part of these two—VIZ OF A ROOT AND OF A CRUDE FORM (No 135)

क्यचि च । ७ । ४ । ३३ ।

अवयवस्य ई. । आत्मनः पुत्रमिच्छति पुत्रीयति ।

No 769—AND WHEN KYACH (No 767) FOLLOWS, let *ś* be the substitute of *a* or *ā* Thus *putriyati* "he wishes for a son of his own"

नः क्ये । १ । ४ । १५ ।

क्यचि क्यडि च नान्तमेव पद नान्यत् । नलोपः । राज्जीयति । नान्तमेवेति किम् । वाच्यति । हलि च । गीर्यति । पूर्यति । धातोरित्येव । नेह । दिवमिच्छति दिव्यति ।

No 770—WHEN KYA—i e *kyach* or *lyuch* (No 776)—FOLLOWS, only what ends in N is considered a *pada*, and no other word So, the *n* of *rajun* being elided by No 200, we have *rajyati* "he wishes for a king" Why do we say "only what ends in *n*?" Witness *vachyati* "he wishes for words," (which would otherwise, by No 333, have changed the *ch* to *l*) By No 651 the vowel is lengthened in *griyati* "he wishes for words," and *puriyati* "he wishes for a city," but, since the lengthening directed by No 651 applies only to a verbal root, it does not take place in the example *divyati* "he wishes for heaven"

क्यस्य विभाषा । ६ । ४ । ५० ।

हल परयोः क्यचक्यडोर्लोपो वार्धधातुके । आदेः परस्य । अतो लोपः । तस्य स्थानिवत्त्वाल्लघूपधगुणो न । समिधिता । समिधिता ।

No 771—When an *a*.*dhodhātuka* affix follows, there is OPTIONAL-
LY elision OF KYA—i e of *kyuch* and *lyun*—coming after a consonant According to No 88 the elision here is that of the *y*, and a blank takes the place of the *a* by No 505 Since the blank is regarded in the same light as that of which it took the place (No 163), there is no substitution of *guna* by No 485—and we have *sumidhitā* or *somidhyatā* "he will wish for fuel"

काम्यच् च । ३ । १ । ६ ।

उक्तविषये काम्यच् । पुत्रमात्मन इच्छति । पुत्रकाम्यति । पुत्रकाम्यता ।

No 772—AND under the same circumstances (No 767), KĀMYACH may be added Thus *putriakamyati* "he wishes for a son of his own," *putriakamyatā* "he will wish for a son"

उपमानादाचारे । ३ । १ । १० ।

उपमानात् कर्मणः सुबन्तादाचारोऽर्थे क्यच् । पुत्रमिवाचरति पुत्रीयति ह्यत्रम् । विष्णयति द्विजम् ।

No 773 —Let *kyach*, IN THE SENSE OF TREATMENT, come AFTER a word with a case-affix denoting THE object of COMPARISON Thus *putriyoti chhāt, am* “he treats the pupil as a son,” *vishnúyati dvijam* “he treats the Brahman as if he were Vishnu”

सर्वप्रातिपदिकेभ्यः क्त्विवा वक्तव्य. । अतो गुणे । कृष्ण इवाचरति कृष्ण-
ति । स्व इवाचरति स्वति । सस्वौ ।

No 774 —“The affix KWIP SHOULD BE MENTIONED as coming OPTIONALLY AFTER PRONOUNS AND CRUDE NOUNS” Where the word is a crude noun and not a *pada*, No 300 applies, and we may have *krishnati* “he acts like Krishna,” *swati* “he acts like himself,” *sasuu* “he acted like himself”

अनुनासिकस्य क्क्लिभ्लोः क्ङिति । ६ । ४ । १५ ।

अनुनासिकान्तस्योपधाया दीर्घं स्यात् क्क्लिभ्लौ च क्ङिति । इदमि-
वाचरति इदामति । राजेव राजानति । पन्या इव पथीनति ।

No 775 —A long vowel shall be the substitute for the penult of what ends with a NASAL, WHEN KWIP (No 855) FOLLOWS, OR an affix beginning with a JHAL and DISTINGUISHED BY AN INDICATORY K OR K̄ Thus *idāmati* “he acts like this one,” *rajanati* “he acts like a king,” *pathnati* “it seives as a road”

कष्टाय क्रमणे । ३ । १ । १४ ।

चतुर्थ्यन्तात् कष्टशब्दादुत्साहे क्यङ् । कष्टाय क्रमते कष्टायते ।

पाप कर्तुमुत्सहतइत्यर्थ. ।

No 776 —The affix *kyāñ* IN THE SENSE OF EXERTION, comes after the word KASHTA “pain,” with the 4th case-affix Thus (the case-affix being elided by No 768, and the final lengthened by No 518) we have *kashtāyate* “he is assiduous for trouble,” i e “he is assiduous in the commission of sin”

शब्दवैरकलहाभ्रकण्वमेधेभ्यः करणे । ३ । १ । १७ ।

एभ्यः कर्मभ्यः करोत्यर्थे क्यङ् । शब्द करोति शब्दायते ।

No 777 —The affix *kyāñ*, IN THE SENSE OF MAKING, comes AFTER these words, as the object of the action—viz ŚABDA “sound,” VAIRA “heroism,” KALAHA “stife,” ABHRA “a cloud,” KANWA “sin,” AND MEGHA “a cloud” Thus *sabdāyate* “he makes a noise”

तत् करोति तदाचष्टइति णिच् ।

No 778 —“ In the sense of HE DOES THAT, or HE SAYS THAT ” the affix *nich* may be employed

प्रातिपदिकाद्वात्वर्थे बहुलमिष्टवच्च । प्रातिपदिकाद्वात्वर्थे णिच् स्यात् ।
इष्टे यथा प्रातिपदिकस्य पुवद्वावरभावटिलोपविन्मत्तुल्लोपयणादिलोपप्रस्थ-
स्फाद्यादेशभसज्ञास्तद्वृणावपि स्यु । इत्यग्लोपः । घट करोत्याचष्टे वा
घटयति ।

इति नामधातवः ।

No 779 —“ The affix *nich* may come AFTER A CRUDE NOUN, WITH THE SENSE OF A VERB, IN AN INDEFINITE VARIETY OF WAYS, AND it shall be LIKE the affix ISHTHA (No 1306)” In like manner as, when *ishthá* is affixed, there is the masculine form (substituted for the feminine) the substitution of *r* (for *v*), the elision of the last vowel with what follows it (No 52), the elision of the affixes *vin* (No 1281) and *matup* (No 1268), the elision of what begins with *yan* (as the *y* of the syllable *ya* in the word *dura* “far”), the substitution of *prá* (for *príya*) *stha* for (*sthrá*) *spha* (for *sphura*) &c (see VI 4 157), and the denomination *bha* (No 185)—just so let there be also, when *n* follows Therefore, with the elision of *ak* (i e of the last vowel—No 52—), we may optionally have *ghatayati* ‘ he makes a jar,’ or “ he calls it a jar ”

So much for the “ nominal verbs ”

The class of words called “ *kandú*, &c ” has next to be considered

कण्डूदयः ।

कण्डूदिभ्यो यक् । ३ । १ । २७ ।

एभ्यो धातुभ्यो नित्य यक् स्यात् स्वार्थे । कण्डूञ् गात्रविघर्षणे । १ ।
कण्डूयति । कण्डूयते । इत्यादि ।

इति कण्डूदयः ।

No 780—Let there be always YAK AFTER these roots—VIZ KANDU, &c—without alteration of the sense

Thus from the noun *kandú* “the itch” comes the verb *kandú* (*kandún*), meaning “to itch or scratch” From this we have *kandúyati* or *kandúyate*—and so on

So much for *kandú*, &c”

It is next to be considered under what circumstances the *átmanepada* affixes fall to be employed

आत्मनेपदम् ।

कर्तरि कर्मव्यतिहारे । १ । ३ । १४ ।

क्रियाविनिमये द्वौव्ये कर्तर्यात्मनेपदम् । व्यतिलुनीते । अन्यस्य योग्य लघन करोतीत्यर्थः ।

No 781—An *átmanepada* affix is employed IN DENOTING THE AGENT, WHEN THE INTERCHANGE OF THE ACTION IS to be expressed Thus *vyatilunite* “he performs a cutting (of wood, &c) which was the appropriate office of another”

न गतिहिंसार्थेभ्यः । १ । ३ । १५ ।

व्यतिगच्छन्ति । व्यतिघ्नन्ति ।

No 782—An *átmanepada* affix is NOT employed (notwithstanding No 781) AFTER WHAT verbs mean “to go” and “to injure” Hence *vyatigachchhanti* “they go against each other,” *vyatighnanti* “they fight together”

नेर्विशः । १ । ३ । १७ ।

निविशते ।

No 783—An *átmanepada* affix is employed AFTER the verb VIS ‘to enter,’ coming AFTER NI Thus *nivisate* “he enters in”

परिव्यवेभ्यः क्रियः । १ । ३ । १८ ।

परिक्रीणीते । विक्रीणीते । अवक्रीणीते ।

No 784—Also AFTER the verb KRI “to buy or sell,” coming AFTER PARI, VI, OR AV Thus *parikrínite* “he buys,” *vikrínite* “he sells,” *avakrínite* “he buys”

विपराभ्यां जेः । १ । ३ । १९ ।

विजयते । पराजयते ।

No 785—Also AFTER the verb JI “to conquer,” coming AFTER VI OR PARÁ Thus *vjayate* “he conquers,” *parájayate* “he conquers”

समवप्रविभ्यः स्थः । १ । ३ । २२ ।

सतिष्ठते । अवतिष्ठते । प्रतिष्ठते । वितिष्ठते ।

No 786 —Also AFTER the verb SHTHÁ “to stand,” coming AFTER SAM, AVA, PRA, OR VI Thus *santishthate* “he stays with,” *avatishthate* “he waits patiently,” *pratishthate* “he sets forth,” *vitishthate* “he stands apart”

अपहूवे ज्ञः । १ । ३ । ४४ ।

शतमपजानीते । अपलपतीत्यर्थः ।

No 787 —Also AFTER the verb JNA “to know” (preceded by *apa*) IN THE SENSE OF DENYING Thus *satumapajánite* “he denies (the debt of) a hundred (rupees)”

अकर्मकाञ्च । १ । ३ । ४५ ।

सर्पिषो जानीते । सर्पिषोपायेन प्रवर्ततइत्यर्थः ।

No 788 —AND AFTER (the verb *jna* “to know”) used (in certain senses) as AN INTRANSITIVE Thus *sarpisho jánite* “he engages (in sacrifice) by means of clarified butter”

समस्तृतीयायुक्तात् । १ । ३ । ५४ ।

रथेन सचरते ।

No 789 —Also AFTER (the verb *char* “to go”) coming after SAM, and CONNECTED WITH a noun in THE 3RD CASE Thus *rathena sancharate* “he rides with (in) a chariot”

दाणश्च सा चेच्चतुर्थ्यर्थे । १ । ३ । ५५ ।

समो दाणस्तृतीयान्तेन युक्तादुक्त स्यात् तृतीया चेच्चतुर्थ्यर्थे । दास्या सयच्छते कामी ।

No 790—Let the aforesaid (employment of the *átmanepoda* affixes) take place AFTER the verb DÁ (*dán*) “to give,” coming after *sam*, and connected with a noun in the 3rd case, PROVIDED THIS 3rd case HAVE THE SENSE OF THE 4TH Thus *dásyá sunyochchate kamí* “the lover gives to the female slave”

पूर्ववत् सनः । १ । ३ । ६२ ।

सनः पूर्वा यो धानुस्तेन तुल्य सन्नन्तादप्यात्मनेपद स्यात् । इदिधिषते ।

No 791 —Let an *átmanepada* affix come also AFTER a verb ending in the affix SAN (No 752) in like manner AS it would come AFTER

THAT verb itself WHICH STANDS BEFORE the affix *san* Thus (as the verb *edh* "to increase,"—No 543—takes the *ātmanepada* affixes, so does it when *san* is added—giving) *edrdhishate* "he wishes to increase"

हलन्ताच्च । १ । २ । १० ।

इक्रममीपाद्बुलः परो भलादि सन् कित् । निविविदते ।

No 792—AND AFTER WHAT ENDS IN A CONSONANT immediately preceded by an *ah*, the affix *san*, beginning with a *jhāl* (i e not having the augment *it*), shall be regarded as having an indicatory *h* Thus *nivivishate* "he will wish to enter"

**गन्धनावक्षेपणसेवनसाहसिक्यप्रतियत्नप्रकथनो-
पयोगेषु कृजः । १ । ३ । ३२ ।**

गन्धन सूचनम् । उत्कृष्टे सूचयतीत्यर्थः । अवक्षेपण भर्त्सनम् । श्येनो वर्तिकामुत्कृष्टे । भर्त्सयतीत्यर्थः । हरिमुपकृष्टे । सेवतइत्यर्थः । परदारान् प्रकृष्टे । तेषु सहसा प्रवर्तते । एधोदकस्यापस्कृष्टे गुणमाधत्ते । कथाः प्रकृष्टे । कथयतीत्यर्थः । शत प्रकृष्टे । धर्मार्थं विनियुङ्क्ते । एषु किम् । कट करोति । भुजो ऽनवने । औदन भुङ्क्ते । अनवने किम् । मही भुनक्ति ।

No 793—Let the *ātmanepada* affixes come AFTER the verb *KRI* "to make," when it is used IN THESE SENSES, VIZ "MANIFESTATION," "SARCASM," "SERVICE," "VIOLENCE," "CHANGE," "RECITATION," AND "ACTION TENDING TO EFFECT A DESIRED PURPOSE"

By "manifestation" is here meant "informing against"—thus *utkurute* "he informs against" By "sarcasm" is meant "reviling,"—thus *syeno varthamutkurute* "the hawk reviles the quail" So, too, *harimupakurute* "he worships Hari"—*paradāraṇ prakurute* "he offers violence to another's wife"—*edhodakasyopaskurute* "the wood gives a new quality to the water" (or "he prepares the wood and the water for a sacrifice)"—*kathah prakurute* "he recites stories"—*śatan prakurute* "he distributes a hundred (pieces of money, for the sake of merit)"

Why do we say "in these senses?" Witness *lutun karoti* "he makes a mat,"—(in which example an *ātmanepada* affix is not employed)

According to No 718, the verb *bhuj* takes the *átmanepada* affixes when it does not mean "to protect" Thus *odanan bhunkte* "he eats boiled rice" Why do we say "when it does not mean to "protect?" Witness *mahrn bhunkte* "he protects the earth"

So much for the application of the *átmanepada* affixes

The employment of the *parasmaipadu* affixes is next to be considered

इत्यात्मनेपदप्रक्रिया ।

परस्मैपदप्रक्रिया ।

अनुपराभ्यां कृजः । १ । ३ । ७६ ।

कर्तृगे च फले गन्धनादौ च परस्मैपद स्यात् । अनुकरोति । पराकरोति ।

No 794—Let the *parasmaipadu* affixes come AFTER the verb KRI "to make," coming AFTER ANU AND PARÁ even when the fruit of the action goes to the agent, and when the sense is that of "informing against, &c" (No 793) Thus *anukaroti* "he imitates," *parákaroti* "he does well"

अभिप्रत्यतिभ्यः क्षिपः । १ । ३ । ८० ।

क्षिप प्रेरणे । स्वरित् । अभिक्षिपति ।

No 795—And AFTER the verb KSHIP, coming AFTER ABHI, PRATI, AND ATI The verb *lshyp* means "to throw" The indicative vowel of this root is circumflexly accented (No 411—so that, but for this rule, we should have had both *padas* in the case of) *abhikshipati* "he throws on"

प्रावृहः । १ । ३ । ८१ ।

प्रवहति ।

No 796—And AFTER the verb VAHA "to bear," coming AFTER PRA Thus *pravahati* "it (the river) flows"

परिर्मृषः । १ । ३ । ८२ ।

परिमृषति ।

No 797—And AFTER the verb MRISH "to bear," coming AFTER PARI Thus *parimishati* "he endures" or "he forgives"

व्याङ्परिभ्यो रमः । १ । ३ । ८३ ।

रमु क्रीडायाम् । विरमति ।

No 798 —AND AFTER the verb RAM coming AFTER VI, ङ, AND PARI The verb *ram* (*ramu*) means “to sport” Thus *virumati* “he takes rest”

उपाच्च । १ । ३ । ८४ ।

यज्ञदत्तमुपरमति । उपरमयतीत्यर्थः । अन्तर्भावितण्यर्थाऽयम् ।

इति पदव्यवस्था ।

No 799 —AND AFTER UPA (the verb *ram* takes the *parasmaipada* affixes) Thus *yajnaduttamuparamati* “he causes Yajnadatta to refrain” This is an instance of a verb involving in it the force of the affix *ni* (No 747)

So much for the allotment of the *padas*

The Impersonal and Passive forms have next to be considered

भावकर्मप्रक्रिया ।

भावकर्मणोः । १ । ३ । १३ ।

लस्यात्मनेपदम् ।

No 800 —Let an *ātmanepada* affix be the substitute of the affix *l* (No 405), WHEN IT DENOTES THE ACTION of the verb OR THE OBJECT of the verb

सार्वधातुके यक् । ३ । १ । ६७ ।

भावकर्मवाचिनि धातार्यक् सार्वधातुके । भाव. क्रिया सा च भावार्थक-
लकारेणानुद्यते । युष्मदस्मद्भा सामानाधिकरण्याभावात् प्रथम पुरुष । ति-
ङ्वाच्यक्रियाया अद्रव्यरूपत्वेन द्वित्वाद्यप्रतीतिर्न द्विवचनादि कि त्वेकवचनमे-
वोत्सर्गतः । त्वया मयान्यैश्च भूयते । बभ्रुवे ।

No 801 —Let the affix YAK come after a root, WHEN A SÁRVADHÁ-
TUKA affix FOLLOWS, denoting the action or the object The “action”
is the force of the verb itself, and this again marked by the affix *l*
(No 406) when it has the sense of the action—1 e when the verb is
used impersonally) In this case there is (substituted for the *l*) an
affix of the “lowest person,” because the verb is not in agreement

with either the pronoun "I" or "Thou"—In-as-much as the action denoted by the tense-affix is not of the nature of a substance (to which the notions of duality or plurality might attach), since there is here no notion of duality, &c, neither an affix of the dual nor of the plural is to be employed, but hence necessarily only one of the singular

- Thus *tuayá mayá anyurscha bhúyate* "it is become by thee, by me, and by others,"—(i e "Thou becomest," "I become," and "others become,")—and, again, *babhúre* (No 432) "it was become"

**स्यसिच्सीयुद्तासिषु भावकर्मणोरुपदेशोऽज्भ-
नग्रहदृशां वा चिण्वदिट् च । ६ । ४ । ६२ ।**

उपदेशे योऽच् तदन्ताना हनादीना च चिणीवाङ्कार्यं वा स्यात् स्या-
दिषु भावकर्मणोर्गम्यमानयो स्यादीनामिडागमश्च । चिण्वद्वावपत्तेऽयमिट् ।
चिण्वद्वावाट्टिट् । भाविता । भविता । भाविष्यते । भविष्यते । भूयताम् ।
अभूयत । भाविषीष्ट । भविषीष्ट ।

No 802 —WHEN SYA (No 435), SICH (No 472), SIYUT (No 555), OR TĀSI (No 435) FOLLOWS IF THE ACTION OR THE OBJECT IS TO BE UNDERSTOOD by the affix (i e if the verb is impersonal or passive), then, on the inflective base OF verbs which IN their ORIGINAL ENUNCIATION end in A VOWEL and on that OF the verbs *han* &c—VIZ HAN "to kill," GRAH "to take," DRÍŚ "to see,"—THERE SHALL BE OPTIONALLY THE LIKE EFFECT AS IF the affix CHIN HAD FOLLOWED, AND IT shall be the augment of these affixes *syā*, &c The augment *it*, here mentioned, is to be applied on the alternative that the case is treated as if the affix *chin* had followed—(not on the other alternative allowed by the rule) The substitution of *irīdhī* follows from the case's being treated as if *chin* (with an indicatory *n*—see No 202—) had been attached Thus we have *bhavita* or *bhuvita* "it will be become by some one," *bhavishyate* or *bharishyate* "it will be become," *bhuyatam* "let it be become," *abhuyata* "it was become," *bhāvishshta* or *bhāvishshta* "may it be become"

चिण् भावकर्मणोः । ३ । १ । ६६ ।

ज्ञेश्चिण् स्याद्भावकर्मवाचिनि ते परे । अभावि । अभाविष्यत । अभवि-
ष्यत । अकर्मकोऽप्युपसर्गवशात् सकर्मक । अनुभूयते आनन्दश्चैत्रेण त्वया मया
च । अनुभूयते । अनुभूयन्ते । त्वमनुभूयसे । अहमनुभूये । अन्वभावि । अन्व-

भाविपाताम् । अन्वभविषाताम् । णिलोप । भाव्यते । भावयाचक्रे । भाव-
याबभूवे । भावयामासे । चणवदिट् । भाविता । आभीयत्वेनासिट्त्वाण्य
लोप । भावयिता । भावयिषीष्ट । अभावि । अभाविपाताम् । अभावयिषा-
ताम् । बुभूष्यते । बुभूषाचक्रे । बुभूषिता । बुभूषिष्यते । बेभूष्यते । बोभूषि-
ष्यते । अह्रत्सार्वधातुकयोर्दीर्घः । स्तूयते विष्णुः । स्ताविता । स्तोता । स्त-
विष्यते । स्तोष्यते । अस्तावि । अस्ताविपाताम् । अस्तोषाताम् । अ गतौ ।
गुणोऽतीति गुण । अर्यते । स्मृ स्मरणे । स्मर्यते । सम्मरे । उपदेशग्रहणाच्च-
ववदिट् । आरिता । अर्ता । स्मारिता । स्मर्ता । अनिदितामिति नलोपः ।
स्रस्यते । इदितस्तु । नन्द्यते । सप्रसारणम् । इज्यते ।

No 803 —Let CHIN be the substitute of *chh* (No 471), where *ta* (No 407) follows, DENOTING THE ACTION OR THE OBJECT Thus *abhāv* "it was become by some one," *abh vishyata* (No 802) or *abhāvishyata* "it would be become"

Even a neuter verb (—a verb "without an object,"—) may, through the force of a preposition in combination with it, become active (—or "with an object" For example—*anubhūyate anandas-
chaitrena twaya mayā cha* "pleasure is experienced by Chaitia, by
thee, and by me"—and then again *anubhūyete* "the two are perceived,"
anubhūyante "they are perceived," *twamanubhūyase* "thou art
perceived," *ahamanubhūye* "I am perceived," *anvabhāv* "it was
perceived," *anvabhāvishatam* or *anvabhāvishatām* "the two were
perceived" The affix *nr* (No 747) being elided by No 563, we have
bhāvayate "it is caused to be," *bhāvayanchakre* or *bhāvayanbabhūve* or
bhāvayāmase "it was caused to be" When (according to No 802) the
case is regarded as if the affix *chin* had followed, then the augment *it*
is applied—giving *bhāvītā* "it will be caused to be,"—the elision of *nr*
(No 563) still taking place, inasmuch as No 802 in accordance with
No 599, is regarded by No 563 as not having taken effect On the
other alternative allowed by No 802, *bhāvayītā* "it will be caused to
be," *bhāvayīshīta* "may it be caused to be," *abhāv* "it was caused to
be," *abhāvishatam* or *abhāvayishatām* "the two were caused to be,"
bubhūshyate "it is wished to be," *bubhūshānchakre* "it was wished to be,"
bubhūshīta "will be wished to be," *bubhūshishyate* "it will be wished
to be," *bobhūyyate* "it is repeatedly been," *bobhūyishyate* "it will be
repeatedly been"

The vowel of the root (*shṭu* "to praise") being lengthened by

No 518, we have *stuyote vishnuh* "Vishnu is praised" — *stāvita* (No 802) or *stotā* "he will be praised," *stāvishyate* or *stoshyate* "he will be praised," *astāv* "he was praised," *astāvishātām* or *astoshātām* "the two were praised"

The vrb *ri* 'to go,' substituting *guna* by No 533, makes *ayute* "it is gone"

The verb *smri* "to remember" makes *smriyate* "it is remembered," *sasmri* "it was remembered"

These two verbs may be treated as if *chin* followed, and may take the augment *it*, because, in No 802, the expression "in the original enunciation" is included, (and hence the fact that they end in a consonant at the time when the augment *it*, presents itself, does not prevent their taking it) Thus *āritu* or *arita* "it will be gone," *smāritā* or *smaritā* "it will be remembered"

By No 363, the nasal of the verb *sians* "to fall," (which has not an indicator *i*) being elided, we have *siasyate* "it is fallen"—but of a verb which, like *nād* (*nādi*) "to be happy," has an indicator *i*, the nasal is not elided, and we have *nandiyate* "it is, been happy (by so and so)—i e so and so is happy"

In the case of the verb *vyj* "to worship," the substitution of a vowel for the semi-vowel having taken place in accordance with No 554 (the *yuk* having an indicator *h*) we have *vyjate* "it is worshipped (by so and so)—i e so and so worships"

तनोतेर्यकि । ६ । ४ । ४४ ।

आदन्तादेशो वा । तायते । तन्यते ।

No 804—WHEN the affix YAK (No 801) comes AFTER the verb TAN 'to extend,' then long *ā* is optionally the substitute for the final Thus *taiyate* or *tanyate* "it is extended"

तपोऽनुतापे च । ३ । १ । ६५ ।

**तपश्चेत्शिष्टेण न स्यात् कर्मकर्तार्यनुतापे च । अन्वतप्त पापेन । घुमास्ये-
तीत्वम् । दीयते । धीयते । ददे ।**

No 805—Let not *chin* be the substitute of *chli* AFTER the verb TAP "to suffer," when the sense is reflective, AND WHEN THE SENSE IS THAT OF EXPERIENCING REMORSE Thus *anwatapta pāpena* "remorse was experienced by the sinner"

In the case of the verbs enumerated in No 625, there is the substitution of long *I'*—so that we have *dyate* “it is given,” *dhyate* “it is held,” *dude* “it was given”

आतो युक् चिण्कृतोः । ७ । ३ । ३३ ।

आदन्ताना युगागमश्चिणि ङिति कृति च । दायिता । दाता । दायि-
षीष्ट । दासीष्ट । अदायि । अदायिपाताम् । भज्यते ।

No 806—Let YUK be the augment OF what ends in LONG A, WHEN CHIN FOLLOWS, OR when a KRIT affix (No 329), with an indicative *ñ* or *n* Thus (it being here optional, according to No 802, to regard *chin* as following,) we have *dāyitā* or *dāta* ‘it will be given,’ *dāyishṣhta* or *dasishṣhta* “may it be given,” *adāya* “it was given,” *adāyishātām* “the two were given”

The verb *bhanj* “to break” makes *bhagyate* (No 363) “it breaks”

भञ्जेष्व चिणि । ६ । ४ । ३३ ।

नलोपो वा । अभञ्जि । अभञ्जि । लभ्यते ।

No 807—AND OF the verb BHANJ “to break” the elision of the *n* (No 363) is optional, WHEN CHIN FOLLOWS Thus *abhanj* or *abhanjn* “it broke”

The verb *labh* “to gain” makes *labhyate* “it is gained”

विभाषा चिणामुलोः । ७ । १ । ६६ ।

लभेर्नुम् । अलम्भि । अलाभि ।

इति भावकर्मप्रक्रिया ।

No 808—The verb *labh* “to gain” OPTIONALLY takes the augment *num*, WHEN CHIN AND NAMUL (No 942) FOLLOW Thus *alambhr* or *alābhr* “was gained”

So much on the subject of Impersonals and Passives (—or of the “action” and the “object”)

The Reflective verb is next to be considered, where the object becomes the agent

कर्मकर्तृप्रक्रिया ।

यदा कर्मैव कर्तृत्वेन विवक्षितं तदा सकर्मकाणामप्यकर्मकत्वात् कर्तरि
भावे च लकारः ।

No 809 —When the object itself is wished to be spoken of as the agent, the affix *l*, even in the case of verbs that have an object (1 e transitive verbs), stands for the agent or the action (and not for the object)

कर्मवत् कर्मणा तुल्यक्रियः । ३ । १ । ८७ ।

कर्मस्यया क्रियया तुल्यक्रिय कर्ता कर्मवत् स्यात् । कार्यातिदेशोऽयम् ।
तेन यगात्मनेपदचिण्चिण्वदिटः स्यु । पच्यते फलम् । भिद्यते काष्ठम् ।
अपाचि । अभेदि । भावे । भिद्यते काष्ठेन ।

इति कर्मरुद्धप्रक्रिया ।

No 810 —The (*l* denoting the) agent, when the action affecting the agent is SIMILAR TO THE ACTION WHICH AFFECTS THE OBJECT, is treated AS if it were (an *l*) denoting THE OBJECT

This direction implies the substitution (for the operations incident to a tense-affix, or *l*, denoting an agent) of all the operations, (which fall to be performed when the tense-affix, or *l*, denotes the object) Hence there shall be the affixing of *yak* (No 801), the employment of the *atmanepada* terminations (No 800), the substitution of *chvn* for *chl* (No 803), and the treatment of the word as directed in No 802 Thus *pachyate phulam* “the fruit ripens of itself,” *bhidyate kashtham* “the wood splits, of itself,” *apachi* (No 803) “it ripened of itself,” *abheda* “it split of itself” As an example where the tense-affix denotes the action (1 e where the verb is impersonal), take *bhidyate kashtham* “it is split (of itself) by the wood—1 e the wood splits”

So much on the subject of Reflective verbs

Some meanings of the Tenses, not previously specified, have next to be considered

लकारार्थप्रक्रिया ।

अभिज्ञावचने लृट् । ३ । २ । ११२ ।

स्मृतिबोधिन्पपदे भूतानद्यतने धातोर्लृट् । लडोऽपवादः । वस नि-
वासे । स्मरसि कृष्ण गोकुले वत्स्यामः । एव बुध्यसे चेतयसे इत्यादिप्रयोगे-
ऽपि ।

No 811 —WHEN a word IMPLYING “RECOLLECTION” is in connection with it, a verb takes the affix LRIT (No 440) with a past signification

This sets aside *lan* (No 456) The verb *vas* "to dwell" is thus employed in the following example — *smarasi. kṛṣṇa gōkūle vatsyāmah* "rememberest thou, Kṛṣṇa, we were dwelling (literally—we will dwell—) at Gokula?" The construction is the same when we employ *budhyase* "dost thou know?"—*chetayase* "dost thou reflect?"—and the like

न यदि । ३ । २ । ११३ ।

यद्योगे उक्तं न । अभिज्ञानामि यद्वने अभुञ्जमहि ।

No 812—The aforesaid (No 811) shall NOT apply IN connection with the particle YAT Thus *abhijanāsi yad vane abhujyamahi* "thou knowest how we did eat in the forest"

लट् स्मि । ३ । २ । ११८ ।

लिटोऽपवादः । यजति स्म युधिष्ठिरः ।

No 813—WHEN the particle SMA FOLLOWS let LAT (No 406) be employed This debars *lit* (No 423) Thus *yajati sma yudhishtirah* "Yudhishtira sacrificed"

वर्तमानसामीप्ये वर्तमानवद्वा । ३ । ३ । १३१ ।

वर्तमाने ये प्रत्यया उक्तास्ते वर्तमानसामीप्ये भूते भविष्यति च वा स्युः । कदागतोऽसि । अयमागच्छामि । आगम वा । कदा गमिष्यसि । एष गच्छामि । गमिष्यामि वा ।

No 814—The affixes which are employed when the sense is that of PRESENT time may be OPTIONALLY IN LIKE MANNER employed, WHEN the sense is that of past or future time NOT REMOTE FROM THE PRESENT Thus, to the question "when didst thou come?"—it may be replied either *ayam āgachchhāmi* "I come now"—or *āgamam* "I have come now?"—and, to the question "when wilt thou go?"—either *esha gachchhāmi* or *gamishyam* "I go, or I shall go, now"

हेतुहेतुमतोर्लिङ् । ३ । ३ । १५६ ।

वा स्यात् । कृष्ण नमेच्चेत् सुख यायात् । कृष्ण नस्यति चेत् सुख यास्यति । भविष्यत्येवेष्यते । नेह । हन्तीति पलायते । विधिनिमन्त्रणेति लिङ् । विधिः प्रेरणम् । भृत्यादेर्निष्कृष्टस्य प्रवर्तनम् । यजेत । निमन्त्रण नियोगकरणम् । आवश्यकं श्राद्धभोजनादौ दौहित्रादेः प्रवर्तनम् । इह भुञ्जीत । आम-

न्वण कामचारानुज्ञा । इहासीत । अधीष्ट सत्कारपूर्वको व्यापारः । पुत्रम-
ध्यापयेद् भवान् । सप्रश्नः सप्रधारणम् । किं भो वेदमधीयीय उत तर्कम् ।
प्रार्थनं याव्ना । भो भोजनं लभेय । एव लोट् ।

इति लकारार्थप्रक्रिया ।

इति तिङन्तप्रक्रिया समाप्ता ॥

No 815 — WHEN CONDITION AND CONSEQUENT are spoken of, LIŪ (No 459) may optionally be the affix. Thus 'if he were to reverence (*namet*) Krishna, he would attain to (*udyat*) felicity' This does not apply to the following — "he strikes—therefore the other flees"—for it is meant that this shall apply only to what is future. As stated in No 459, *lŕi* implies "commanding, directing, &c" "Commanding" means "ordering"—one's stimulating to action some low person, such as a dependent—by saying, for example, *yajeta* "let him worship" "Directing" means enjoining a duty—the moving of a daughter's son, or the like, in regard to such a matter as the eating of the food prepared at an equal rite—by saying, for example, *aho bhunjŕta* "let him eat in this place" "Inviting" implies an acquiescence in one's following his inclination—as when it is said (to some one inclined to sit down somewhere) *aha asita* "let your honour sit down here" "Expression of wish" here implies a respectful procedure—(as when one says respectfully to a teacher) *putram adhyāpayed bhuvān* "let your honour teach the boy" "Enquiring" here refers to the determining on the propriety or impropriety of anything—as *in bho' vedam adhyayya uta tarkam* 'how, then, I pray you—shall I peruse the Veda? or shall I study logic?' "Asking for" means begging—as *bho bojanam labheya* "O may I obtain (i.e. give me) food" In like manner is *lot* (No 441) employed.

So much on the subject of the meanings of the tenses

Thus is the discussion of "what ends with a tense-affix" concluded

कृदन्ताः ।

OF WORDS ENDING IN THE AFFIXES CALLED
KRIT

धातोः । ३ । १ । ९१ ।

आवृत्तीयान्तं ये प्रत्ययास्ते धातो परे स्युः । कृदतिङिति कृत्सञ्ज्ञा ।

No 816 —As far as the end of the 3rd Lecture [reckoning from the present aphorism], the affixes treated of are to be [understood as coming] AFTER some VERBAL ROOT According to No 329, the name of these affixes is *krit*

वासरूपोऽस्त्रियाम् । ३ । १ । ६४ ।

अस्मिन् धात्वधिकारेऽसरूपोऽपवादप्रत्यय उत्सर्गस्य बाधका वा स्यात् स्व्यधिकारोक्त विना ।

No 817 —In this division of the grammar, where ‘after some verbal root’ [see No 816] is understood in every case, let an affix which is [calculated] to debar a general one, NOT BEING OF THE SAME FORM, OPTIONALLY debar it—BUT NOT IN those cases which fall under the influence of No 918 [for, in those cases, the supersession is compulsory]

कृत्याः । ३ । १ । ६५ ।

खल्वृचावित्यतः प्राक् कृत्यसज्ञा’ स्यु’ ।

No 818 —Let the affixes treated of as far as the aphorism at No 835 [reckoning from the present one] be called KRITYA

कर्तरि कृत् । ३ । ४ । ६७ ।

इति प्राप्ते ।

No 819 —A KRIT affix HAS THE SENSE OF AN AGENT This rule having presented itself [the following one modifies it]

तयोरेव कृत्यक्तखलर्याः । ३ । ४ । ७० ।

एते भावकर्मणोरेव स्युः ।

No 820 —The affixes called KRITYA (No 818), and the affix KTA (No 866), AND THOSE THAT HAVE THE SENSE OF KHAL (No 933), may HAVE ONLY THOSE TWO senses viz —act and object

त्वव्यक्तव्यानीयरः । ३ । १ । ६६ ।

धातोरेते स्यु । एधितव्यम् एधनीय त्वया । भावे त्रौत्सर्गिकमेकवचन स्त्रीबत्व च । चेतव्यश्चयनीयो वा धर्मस्त्वया ।

No 821 —Let these—viz TAVYAT, TAVYA, AND ANIYAR, come after some verbal root Thus *edhitavyam* (Nos 436 and 433) or *edhānyam twaya* “thou must increase” Here the sense being that of the action itself [which is but one, and neither male nor female],

there is, from the nature of the case, a singular affix, and the neuter gender is employed [The case is otherwise with the example following—viz *chetavyah* or *chayanyo dharmastwiyá* “thou must gather merit”

केलिमर उपसख्यानम् । पचेलिमा माषा । पक्तव्या इत्यर्थ । भिदेलिमाः सरला । भेत्तव्याः । कर्मणे प्रत्यय ।

No 822 —“The affix KELIMAR SHOULD BE ENUMERATED IN ADDITION [to those enumerated in No 821]” Thus *pachelmá másháh*—that is to say, “kidney beans are to be cooked” —*bhidelimáh saraláh* “pines are to be split” This affix denotes the *object* [alone—and cannot be employed, like those enumerated in No 821, to denote also the *action*]

कृत्यल्युटो बहुलम् । ३ । ३ । ११३ ।

क्व चित् प्रवृत्ति क्व चिदप्रवृत्ति.

क्व चिद्विभाषा क्व चिदन्यदेव ।

विधेर्विधान बहुधा समीक्ष्य

चातुर्विध बाहुलक वदन्ति ॥ १ ॥

स्नान्यनेनेति स्नानीय चूर्णम् । दीयतेऽस्मै दानीयो विप्रः ।

No 823 —The affixes called KRITYA (No 818) AND the affix LYUT are DIVERSELY applicable [That is to say] sometime they are applied [where there was no express rule for their application], sometimes they are not applied [in spite of an express rule for their application], sometimes they are optionally employed or not, and sometimes there is some other result [licence permitted by the rule] [According to the following verse from the grammar called the *Sarasvatī*], “Seeing that the application of certain rules is various, they specify four kinds of varieties,” [viz the four above-mentioned,—among which the last of the four includes all the cases not included in the other three] For examples *snānīyam chūṇam* “powder for bathing,” *dānyo vīpráh* “a Bráhmán to whom a donation is to be made” (In the first of these examples the “powder” is the “instrument” (expressible by the 3rd case), and in the second the Bráhmán is the “recipient” (expressible by the 4th case),—so in the both cases the affix is applied without any express rule—the express rule for its application (No 821) having reference only to “act” and “object” (No 823)]

अचो यत् । ३ । १ । ९७ ।

चेयम् ।

No 824—The affix YAT comes AFTER [a root that end in] A VOWEL
Thus *cheya* “what is to be gathered”

ईद्यति । ६ । ४ । ६५ ।

यति परे आत ईत् स्यात् । देयम् । ग्लेयम् ।

No 825—Let LONG I be the substitute of long *á* WHEN the affix YAT (No 824) FOLLOWS Thus (*guna* being substituted by No 420) we have *deya* “what is to be given,” *gleya* “to be exhausted”

पोरदुपधात् । ३ । १ । ६८ ।

पवर्गान्ताददुपधात् । एयतोऽपवादः । शय्यम् । लभ्यम् ।

No 826—Let the affix *yat* come AFTER a root which ends in A PALATAL PRECEDED BY SHORI A This debars the affix *nyat* (No 831), so that we have *supya* “to be sworn,” *labhya* “to be acquired”

एतिस्तुशास्वृदृजुषः क्यप् । ३ । १ । १०६ ।

एभ्यः क्यप् ।

No 827—The affix KYAP may come AFTER these roots—viz I ‘to go,’ SHU “to praise,” SÍS “to govern,” VRI “to choose,” DRI “to respect,” and JUSH “to please”

ह्रस्वस्य पिति कृति तुक् । ६ । १ । ७१ ।

इत्य । स्तुत्य । शासु अनुशिष्टौ ।

No 828—Let TUK be the augment OF A SHORT vowel, WHEN A KRIT affix, WITH AN INDICATORY P, FOLLOWS Thus *itya* “to be gone”—from the root I “to go”], *stutya* “to be praised”

The verb *sás* means “to govern”

शास इदङ्हलोः । ६ । ४ । ३४ ।

शास उपधाया इत् स्यादङि हलादौ कृडिति च । शिष्यः । वृत्य । आदृत्यः । जुष्य ।

No 829—Let SHORT I be the substitute OF the penult of the root SÍS “to instruct,” WHEN the affix AN (No 634) FOLLOWS, OR what affix begins with A CONSONANT and has an indicatory *k* or *ñ* Thus [from the roots mentioned in No 827] we may have *sishya* “to be instructed,” *vritya* “to be chosen,” *ádritya* “to be honoured,” *jushya* “to be served”

मृजेर्विभाषा । ३ । १ । ११३ ।

मृजेः क्यब् वा । मृज्य ।

No 830—Let the affix *kr,ap* OPTIONALLY come AFTER the roots MRIJ “to cleanse” Thus *mrijya* “to be cleansed”

ऋहलोर्ण्यत् । ३ । १ । १२४ ।

ऋवर्णान्ताद्गुलन्ताच्च ण्यत् । कार्यम् । हार्यम् । धार्यम् ।

No 831—Let the affix NYAT come AFTER what ends in RI or *ri* or *ri* in a CONSONANT Thus *karīya* ‘to be made,’ *hārīya* ‘to be taken,’ *dhārīya* “to be held”

चजोः कु घिण्ण्यतोः । ७ । ३ । ५२ ।

चजोः कुत्व स्याद् घिति ण्यति च ।

No 832—Let there be substitution of A GUTTURAL in the room OF CH AND of J, WHEN an affix with an indicative GH follows, AND WHEN the affix NYAT (No 831) FOLLOWS

मृजेवृद्धिः । ७ । २ । ११४ ।

मृजेरिक्को वृद्धिः सार्वधातुकार्धधातुकयोः । मार्ग्यः ।

No 833—Let VRIDDHI be the substitute OF the *ik* (No 1) of MRIJ “to cleanse,” when a *sarvadhātulā* or an *ardhadhātulā* affix follows — (No 420) Thus (on the option allowed by No 830), *mariyya* (No 832) “to be cleansed”

भोज्यं भक्ष्ये । ७ । ३ । ६६ ।

भोग्यमन्यत् ।

इति कृत्यप्रक्रिया ।

No 834—The verb *bhuj* makes BHOJYA, WHEN THE SENSE IS ‘TO BE EATEN,’ but BHOGYA otherwise—[as when the sense is ‘to be enjoyed,’]

So much for the management of the *prakriya* affixes

एबुल्ल्तचौ । ३ । १ । १३३ ।

धातोरतौ स्तः । कर्तरि कृदिति कर्त्रर्थः ।

No 835—These two affixes, NWUL AND TRICH, are placed after verbal roots According to No 819, they have the sense of an “agent”

युवोरनाकौ । ७ । १ । १ ।

यु वु एतयोरनाकौ स्त । कारकः । कर्ता ।

No 836—In the room OF YU AND VU, there are ANA AND AKA Thus (*nwul* having been added to the root *kr̥i* “to make,” by No 835, and the *n* and *l* having been elided by Nos 148, 5, and 7, and *vridhhi* being substituted according to Nos 863 and 202, we have) *kānaka*, and (with *trich*—No 835—) *kātri* “a maker”

नन्दिग्रहिपचादिभ्यो ल्युणिन्यचः । ३ । १ । १३४ ।

नन्द्यादेर्ल्युर्ग्रह्यादेर्णिनिः पचादेरच् । नन्दयतीति नन्दनः । जनार्दनः । लवण । ग्राही । स्यार्या । मन्त्री । पचादिराकृतिगण ।

No 837—AFTER the verbs NAD (*nadr̥i*) “to be happy,” &c, there is the LYU, AFTER the verbs GRAH “to take,” &c, there is NINI, AND AFTER the verbs PACH “to cook,” &c, there is ACH Thus *nand+lyū* [Nos 497, 155, and 836] *nandana* “one who delights,” *janārdana* [from *jana* ‘mankind’ and *ardana* derived in like manner from *ard* ‘to pain’] “Vishnu—the subduer of mankind,” *lavuna* “salt” [from *lū* “to cut”—where the substitution of a cerebral *n* is an irregularity] Then again *grah+nini* No 36)=*grāhṇin* “who takes,” *sthāyṇ* No 806) “who stays,” and *mantr̥in* “who advises” The class of verbs *pach*, &c” is one not defined by rule—[compare No 53]

इगुपधज्ञाप्रीकिरः कः । ३ । १ । १३५ ।

एभ्यः कः । बुधः । ज्ञश । ज्ञः । प्रियः । किर ।

No 838—There is the affix KA AFTER THOSE verbs WHICH HAVE AN IB AS their PENULT, AND after JĀÁ “to know,” PRI “to please,” AND KRĪ “to throw” Thus *budha* (No 155) “who knows,” *kr̥iva* “who is thin,” *ja* (No 524) “who knows,” *pr̥iya* “what please,” *kr̥iva* (No 706) “who throws”

आतश्चोपसर्गे । ३ । १ । १३६ ।

प्रज्ञः । सुल, ।

No 839—AND [*la*—No 838—shall come—] AFTER a verb ending in LONG *á*, WHEN THERE IS AN UPASARGA (No 47) Thus *pragna* “very wise,” *sugla* “very weary”—[*á* having been substituted for the *an* of *glan* by No 528]

गेहे कः । ३ । १ । १४४ ।

गेहे कर्तरि गृहे कः स्यात् । गृहम् ।

No 840—Let the affix KA come after the verb *grah* “to take” WHEN the agent so expressed denotes A HOUSE Thus *graha* (No 675) “a house”

कर्मण्यण् । ३ । २ । १ ।

कर्मण्युपपदे धातोरण् । कुम्भ करोति कुम्भकारः ।

No 841—The affix AN comes after a verbal root, WHEN THE OBJECT is in composition with it Thus *lumbha-kára* “one who makes pots”—*i e* “a potter”

आतोऽनुपसर्गे कः । ३ । २ । ३ ।

अणोऽपवादः । गोदः । धनदः । कम्बलदः । अनुपसर्गे किम् । गोसंप्रदायः ।

No 842—The affix KA comes AFTER a verb that ends in LONG *á*, WHEN there is NO UPASARGA (No 47) This debars the *an* (No 841)—and we have *godá* “who gives a cow,” *dhanada* “who gives wealth,” and *kambalada* “who gives a blanket” Why “when there is no *upasarga*?” Witness *gosampadaya* (No 806) “who ceremoniously gives a cow”

मूलविभुजादिभ्यः कः । मूलानि विभुतजति मूलविभुजो रथः । आह-
तिगणोऽयम् । महीध्रः । कुध्रः ।

No 843—The affix KA comes AFTER MUIVIBHUJ, &c Thus *mūlavibhujá* “a car (which cuts the roots—*e g*, of the grass, &c in its course)” This is a class of words [not enumerated under any rule but] to be recognised by the form [see No 53] Thus *mahādhra* or *kudhra* “a mountain”—“what holds the earth”—(from *dhra* “to hold”)

चरेष्टः । ३ । २ । १६ ।

अधिकरणे उपपदे । कुस्वरः ।

No 844 —OF the verb CHAR “to go,” the affix is TA, when a word in composition with it is in the locative case. Thus *kuruchara* “who goes among the Kurus”

भिक्षासेनादायेषु च । १ । २ । १७ ।

भिक्षाचरः । सेनाचर । आदायेति ल्यबन्तम् । आदायचरः ।

No 845 —AND WHEN the word in composition with it is BHIKSHA “alms” SENA “an army,” AND ÁDAYA ‘having taken,’ (then *ta* is the affix after *char* “to go”) Thus *bhikshāchara* “a beggar” —“who goes for alms,”—*senāchura* “one who goes with the army” The word *ádāya* ends in *lyap* (No 941)—from it we may have *ádāyachura* ‘who goes after having taken’

कृजो हेतुताच्छील्यानुलोम्येषु । ३ । २ । २० ।

एषु द्योत्येषु करोतेष्टः ।

No 846 —The affix *ta* comes after the verb KRI “to make,” WHEN these senses are to be indicated—VIZ CAUSE, HABIT, AND GOING WITH THE GRAIN

**अतः कृकभिकंसकुम्भपात्रकुशाकर्णीष्वनव्यय-
स्य । ८ । ३ । ४६ ।**

आदुत्तरस्यानव्ययस्य विसर्गस्य समासे नित्य सादेश. करोत्यादिषु परेषु ।
यशस्करा विद्या । आदुकर. । वचनकरः ।

No 847 —In a compound (No 961), let *s* always be the substitute of *visarga* coming AFTER A, and NOT being part OF AN INDECLINABLE word (No 399), WHEN KRI “to make” FOLLOWS, OR KAMI “to desire,” OR KANSA “a goblet,” OR KUMBHA “a jar,” OR PÁTRA ‘a vessel,’ OR KUSÍ “a counter (in the shape of a piece of stick, used at sacrifices to keep count of the prayers),” OR KARNI “the ear” Thus (as examples of the three cases under No 846) *yasashurí vidyá* “honourable science,’ *śādāhakarā* “who performs obseques,” *vachunakarā* “who does what he is bid”

एजेः खश् । ३ । २ । २८ ।

एयन्तादेजे खश् ।

No 848 —The affix KHAŚ comes AFTER the verb EJ “to tremble,” when it ends in *m* (No 747)

अरुद्विषदजन्तस्य मुम् । ६ । ३ । ६७ ।

अरुषो द्विषतोऽजन्तस्य च मुमागमं खिदन्ते परे न त्वव्ययस्य । शित्वा-
च्छब्दादिः । जनमेजयतीति जनमेजयः ।

No 849 —When that which ends with an affix having an indicative *lh* follows, let MUM be the augment OF the words ARUS “a vital part,” DWISHAT “an enemy,” AND WHAT ENDS WITH A VOWEL, provided it be not an indeclinable. Since the affix *khus* (No 848) has an indicative *s* (No 418), the affixes *sap* (No 419) & *u* are here applicable. *Janamejaya* “who avers mankind”—[the name of a prince]

प्रियवशो वदः खच् । ३ । २ । ३८ ।

प्रियवदः । वशवद ।

No 850 —The affix KHACH comes AFTER the verb VAD “to speak” WHEN PRIYA OR VASA is the word in composition with it. Thus *priyamada* (No 849) “who speaks kindly,” *vasanada* “who professes submission”

आत्ममाने खश् च । ३ । २ । ८३ ।

स्वकर्मके मनने वर्तमानान्मन्यते. सुपि खश् स्यात् । चाण्डिनिः । पण्डितमात्मान मन्यते पण्डितमन्य. । पण्डितमानी ।

No 851 —AND let KHAS come after the verb *man* “to think,” when the word in composition with it is a word with a case affix, and WHEN it is EMPLOYED TO SIGNIFY THOUGHT WHEREOF THE OBJECT IS SELF. By the “and” it is meant that the affix *nin* (No 856) may be employed in the same sense. Thus *panditamanya* or *pandita-māna* “who thinks himself learned”

अन्येभ्योऽपि दृश्यन्ते । ३ । २ । ७५ ।

मनिन् क्निप् वनिप् विच् एते प्रत्यया धातोः सु ।

No 852 —These affixes—viz *manin*, *kvanip*, *vaniip*, and *uik* ARE SEEN AFTER OTHER verbs ALSO [besides those ending in *u*—see Pāṇini III 2 74]

नेद्वशि कृति । ७ । २ । ८ ।

वशादे. कृत इण् न । शृ हिसायाम् सुशर्मा । प्रातरित्वा ।

No 857—Let the affix *nini* come AFTER the verb MAN “to think,” when there is a word with a case-affix in composition with it Thus *darsanīyamānīn* “who thinks himself handsome”

खित्वनव्ययस्य । ६ । ३ । ६६ ।

पूर्वपदस्य ह्रस्वः । कान्तिमन्या ।

No 858—WHEN an AFFIX WITH AN INDICATORY KH FOLLOWS, (the short vowel, by VI 3 61, is the substitute of the word in composition with the verb) PROVIDED IT IS NOT AN INDECLINABLE Thus *kālinmanya* (No 849) “who fancies herself the goddess Kālī”

करणे यजः । ३ । २ । ६५ ।

करणे उपपदे भूतार्थयज्ञोर्णेनिः कर्तरि । सोमेनेष्टवान् सोमयाजी । अग्नि-
ष्टोमयाजी ।

No 859—The affix *nini* in the sense of *agent* comes AFTER the verb YAJ “to sacrifice” with the sense of past time, WHEN the word in composition is IN THE INSTRUMENTAL CASE Thus *somayājīn* “who has sacrificed with the Soma juice,” *agnishptomayājīn* “who has sacrificed with a five days’ series of offerings”

दृशोः क्वनिप् । ३ । २ । ६४ ।

कर्मणि भूते । पार दृष्टवान् । पारदृश्व ।

No 860—The affix KWANIP, in the sense of *object*, comes AFTER the verb DRIS “to see,” with a past signification Thus *pāradrīshvan* “who has seen across”

राजनि युधिकृजः । ३ । २ । ६५ ।

क्वनिप् । युधिरन्तर्भावितण्यर्थः । राजान योधितवान् राजयुध्वा । राज-
कृत्वा ।

No 861—The affix *kwanip* comes AFTER the verbs YUDH “to fight,” AND KRI “to make,” WHEN the word in composition is RAJAN “a king” Thus *rajayudhvan* (No 200) “who has caused the king to fight,” *rajakritvan* (No 828) “who has made a king”

सहे च । ३ । २ । ६६ ।

सह योधितवान् सहयुध्वा । सहकृत्वा ।

No 862—AND WHEN SAHA “with” is the word in composition [No 861 applies] Thus *sahayudhvan* “who has made to fight with,” *sahakritvan* “who has done anything along with (another)”

सप्तम्यां जनेर्ङः । ३ । २ । ९७ ।

No 863—WHEN the word in composition with it is IN THE LOCATIVE CASE, let the affix DA come AFTER JAN “to be produced”—[whence *jan*, by No 267, will become *ja*]

तत्पुरुषे कृति बहुलम् । ६ । ३ । १४ ।

डेरलुक् । सरसिजम् । सरोजम् ।

No 864—WHEN a word with A KRIT affix is the last IN a compound of the kind called TATPURUSHA (No 982), then the elision of *ni* [the 7th case-affix of the singular—see No 768—] need not take place—it being treated DIVERSELY [—see No 823—] Thus *sarasija* (No 863) or *saroja* (No 126) “what is produced in the lake,”—(1 • a lotus)

उपसर्गे च संज्ञायाम् । ३ । २ । ९६ ।

प्रजा स्यात् सततौ जने ।

No 865—AND (No 863 shall apply) WHEN AN UPASARGA is in composition [with the verb *jan* “to be produced’], and WHEN THE SENSE is simply APPELLATIVE Thus *prajā* (No 1341)—of which let the sense be “a son” or “people” [The term here being simply appellative and not descriptive cannot be explained by giving the signification of its component elements—so the author says “let the sense be,” &c]

क्तवत् निष्ठा । १ । १ । २६ ।

एतौ निष्ठासञ्ज्ञौ स्त ।

No 866—These two affixes,—viz KTA AND KTA VATU are called NISHTHA

निष्ठा । ३ । २ । १०२ ।

धूतार्थवृत्तेर्धातोर्निष्ठा । तत्र तयोरेवेति भावकर्मणोः क्तः, कर्तरि क्वदिति कर्तरि क्तवत् । द्वात मया । स्तुतस्त्वया विष्णुः । विश्व इतवान् विष्णुः ।

No 867 —Let NISHTHA (No 866) come after a verbal root employed with the sense of past time Of the two [affixes called *nishthá*], *hta* is employed, according to No 820, only in the sense of the *action* and of the *object*, whilst *htavatu*, according to No 819, has the sense of the *agent* Thus *snátan mayá* “I bathed” (—literally “it was bathed by me”—), *stutas twayá Vishnuh* “Vishnu was praised by thee,” *vishvan kṛtaván vishnuh* “Vishnu created all things”

रदाभ्यां निष्ठातो नः पूर्वस्य च दः । ८ । २ । ४२ ।

रदाभ्या परस्य निष्ठातस्य नो निष्ठापेक्षया पूर्वस्य धातोर्दस्य च । शृ
द्विसायाम् । शीर्षः । भिन्नः । द्विच. ।

No 868 —Let *n* be the substitute OF the *T* OF A NISHTHA (No 866) coming AFTER *R* AND *D*, AND [let *n* be also the substitute] OF the *D* OF the root that comes BEFORE the *nishthá* Thus, from *sri* “to injure” [which, by Nos 706 and 651 becomes *sri*,] we have *srina* “injured,” and [from *bhid* and *chhid*] *bhinna* “separated,” and *chhinna* “cut”

संयोगादेरातो धातोर्यएवतः । ८ । २ । ४३ ।

निष्ठातस्य नः स्यात् । द्राणः । ग्लानः ।

No 869 —Let *n* be the substitute of the *t* of a *nishthá* (No 866) coming AFTER A ROOT IN LONG *á* and BEGINNING WITH A CONJUNCT CONSONANT CONTAINING A *YAN* Thus [from *dras* “to sleep,” which by No 528, becomes *drá*,] we have *drána* “slept,” and [from *glar*] *glána* “sad”

लवादिभ्यः । ८ । २ । ४४ ।

एकविंशतेर्लूजादिभ्य. प्राग्वत् । लूनः । ज्या धातुः । यहिज्येति सप्रसारणम् ।

No 870 —AFTER the twenty-one roots “LU, &c” (No 736), let it be as above [i e as directed in No 868] Thus *luna* “cut” In the case of the root *gyá* “to decay,” according to No 675, there is the substitution of a vowel for the semi-vowel [which, by No 283, absorbs the final]

हलः । ६ । ४ । २ ।

अङ्गावयवाद्वलः पर यत् सप्रसारण तदन्तस्य दीर्घ. । जीनः ।

No 871 —Let the long vowel be the substitute for what ends with a vowel-substitute (No 281) coming AFTER A CONSONANT which is part of the base Thus *ṃa* (No 870) “decayed”

औदितश्च । ८ । २ । ४५ ।

भुजो भुनः । टुञ्जोश्च उच्छूनः ।

No 872 —AND AFTER A ROOT THAT HAS AN INDICATORY O, [the substitute for the *t* of a *nshthá* is *n*] Thus, from *bhujo* “to be crooked,” *bhugna* “crooked,” and from *tuosur* “to increase” [with the prefix *ut*] *uchchána* “increased”

शुषः कः ८ । २ । ५१ ।

निष्ठातस्य । शुष्कः ।

No 873 —Let *κ* be [the substitute for the *t* of a *nshthá*] AFTER the verb *śUSH* “to be dry” Thus *sushka* “dry”

पथो वः । ८ । २ । ५२ ।

पक्वः । वै हर्षत्तये ।

No 874 —Let *v* be [the substitute for the *t* of a *nshthá*] AFTER the verb *PACH* “to cook” Thus *pakva* “cooked”

The verb *lshar* means “to wane”

क्षायो मः । ८ । २ । ५३ ।

क्षामः ।

No 875 —Let *M* be [the substitute of the *t* of a *nshthá*] AFTER the verb *KSHAI* “to waste away” Thus *ksháma* (No 528) “emaciated”

निष्ठायां सेटि । ९ । ४ । ५२ ।

खेर्लापः । भावितः । भावितवान् । दृह हिसायाम् ।

No 876 —WHEN A NISHTHA WITH the augment IT FOLLOWS there is elision of *m* (No 747) Thus *bhávta* “caused to be,” *bhávntavan* “who caused to be”

The verb *drh* means “to injure”

दूढः स्थूलबलयोः । १ । २ । २० ।

स्थूले बलवति च निपात्यते ।

No 877—The verb *dr̥h* “to injure” takes the anomalous form DRIDHA, IN THE SENSE OF THICK AND OF STRONG

दधातेर्हिः । ७ । ४ । ४२ ।

तादौ किति । हितम् ।

No 878—Of the verb DHÁ “to hold,” the substitute is HI, when an affix, beginning with the letter *h* and having an indicatory *h*, follows Thus *hita* “held”

दो दद् घोः । ७ । ४ । ४६ ।

घुसन्नकस्य दा इत्यस्य दद्य् तादौ किति । चत्वंम् । दत्त ।

No 879—Let DATH be the substitute OF the DÁ called A GHU (No 662), when an affix, beginning with the letter *t* and having an indicatory *h*, follows A *char* being substituted [for the *th* by No 90], we have *datta* “given”

लिटः कानज्वा । ३ । २ । १०६ ।

No 880—The affix KANACH IS OPTIONALLY the substitute OF LIW (No 423)

क्वसुश्च । ३ । २ । १०७ ।

लिटः कानच्क्वसू वा स्तः । तडानावात्मनेपदम् । चक्राणः ।

No 881—The affix *kanach* AND KWASU are optionally the substitutes of *lit*—[see No 372—] According to No 409, the affix *kánach* is *átmanepada* [and can therefore be attached to those roots only which take the *átmanepada* affixes—see No 41.] Thus *chal-rána* (No 426) “did make”

म्बोश्च । ८ । २ । ६५ ।

मान्तस्य धातोर्नत्व म्बोः परतः । जगन्वान् ।

No 882—AND there is the substitution of *n* in the room of a root that ends in *m*, WHEN M AND V FOLLOW Thus [from the root *gam* “to go”] *jag nnuán* “did go”

लटः शतृशानचावप्रथमासमानाधिकरण्ये । ३ ।

२ । १२४ ।

अप्रथमान्तेन समानाधिकरणे लट् एतौ वा स्तः । शबादिः । पचन्त
चैत्र पश्य ।

No 883 —These two affixes ŚĀTRI ŚĀNACH are optionally the substitutes OF LAT (No 406), WHEN AGREEING WITH WHAT ENDS NOT WITH THE FIRST case-affix [As these affixes have an indicative ś] the affixes *sap &c*, (Nos 418 and 419) are applicable The *pachantan chartran pasya* " behold Chaitra who is cooking (for another) "

आने मुक् । ७ । २ । ८२ ।

अदन्ताङ्गस्य । पचमान चैत्र पश्य । लडित्यनुवर्तमाने पुनर्लङ्ग्रहणात्
प्रथमासमानाधिकरण्येऽपि क्व चित् । सन् द्विजः ।

No 884 —Let MUK be the augment of a base ending in *a*, WHEN *ANA* (Nos 883 and 409) FOLLOWS Thus *pachamanan chartran pasya* " behold Chaitra who is cooking (for himself) "

Since the term "lat" [in No 883] might have been supplied (No 5) from No 406 [which is the aphorism immediately preceding No 883 in the order of the *Ashtādhyāyī*—it is clear that something is intended by the double citation—and this can be nothing else except that No 883 may apply] sometimes even when the word is in concord with a nominative Thus *san dwijah* " who is a twice-born man "

विदेः शतुर्वसुः । ७ । १ । ३६ ।

वेत्ते परस्य शतुर्वसुरादेशो वा । विदन् । विद्वान् ।

No 885 —The affix VASU is optionally the substitute OF ŚĀTRI (No 883) coming AFTER the root VID "to know" Thus *vidat* or *vidwas* " who knows "

तौ सत् । ३ । २ । १२७ ।

तौ शतृशानचौ सत्सञ्ज्ञौ स्तः ।

No 886 —THOSE TWO, viz the affixes *śatri* and *śanach* (No 883) are called SAT

लटः सद्वा । ३ । ३ । १४ ।

करिष्यन्त करिष्यमाय पश्य ।

No 887 —An affix called SAT (No 886) is OPTIONALLY the substitute OF LRIT (No 440) Thus *kar ishyanam* or *Karishyamānan pasya* "behold him about to make"

आ क्सेत्च्छीलतद्गुर्भतत्साधुकारिषु । ३ । २ । १३४ ।

क्लिपमभिव्याप्य वक्ष्यमाणास्तच्छीलादिषु कर्तृषु बोध्याः ।

No 888 —The affixes to be enunciated, reckoning from this point AS FAR AS KWIP (No 893) inclusive, are to be understood IN THE SENSE OF AGENTS "HAVING SUCH A HABIT," "HAVING SUCH AND SUCH A NATURE," AND "HAVING SKILL IN SUCH AND SUCH AN ACTION"

दन् । ३ । २ । १३५ ।

कर्ता कटान् ।

No 889 —The affix TRIN (—see No 888) Thus *karta kaṭin* "who makes mats"

जल्पभिन्नकुट्टलुण्टवृडः षाकन् । ३ । २ । १५५ ।

No 890 —The affix SHĀKAN comes AFTER JALP "to talk idly," BHIKSH "to seek alms," KUTT "to cut," LUNT "to steal," AND VRIŪ "to serve"

षः प्रत्ययस्य । १ । ३ । ६ ।

प्रत्ययस्यादिः ष इत्सञ्जः स्यात् । जल्पाकः । वराकः ।

No 891 —Let the letter SH being the initial OF AN AFFIX be indicative Thus *jalpaka* (No 890) "a babbler," *varāka* "pitiable"

सनाशंसभिन्न उः । ३ । २ । १६८ ।

चिकीर्षुः । आशंसुः । भित्तुः ।

No 892 —The affix U comes AFTER [roots that have taken] the affix SAN (No 752), AND ĀSASI "to wish," AND BHIKSH "to beg" Thus *chikīrshu* (No 753), "desirous of doing" *āsansu* "desirous," *bhikshu* "a beggar"

भ्राजभासधुर्विद्युतोर्जिपृजुयावस्तुवः क्विप् । ३ । २ । १७७ ।

विभ्राट् । भाः ।

No 893 —The affix KWIP (see No 888) comes AFTER the verbs BHRAJ “to shine,” BHĪS “to shine,” DHURV “to injure,” DĪUT “to shine,” ŪRJ “to be strong,” PRĪ “to fill,” JU “to move rapidly,” AND SHTU “to praise” when it is PRECEDED BY the word GRĀVAN “a stone” Thus *vibhāṅ* “splendid,” *bhas* “light”

राल्लोपः । ६ । ४ । २१ ।

रेफाच्छ्लोर्लोपः क्वौ भलादौ क्ङिति च । धू । विद्युत् । ऊर्क । पूः ।
दृशियहणस्यापकर्षाज्जवतेर्दीर्घः । जू । यावस्तुत् ।

No 894 —AFTER the letter R, let there be ELISION of the letters *chh* and *v*, when *kwī* (1 e *kwīp*—No 893) follows, or an affix beginning with a *ghal* and having an indicatory *k* or *n* Thus [from *dhurv* we have] *dhu* “who injures,” and so *vidyut* “lightning,” *ūrk* “strength,” and *pūr* “what fills”

In the case of *jū* “swift,” (according to the opinion of the *Mahābhāshya*) a long vowel is the substitute of *ju* to move rapidly,” in consequence of the “attraction” of the expression “being seen” in No 852 (whch, *Putanjula* holds, is wide enough to provide for all that the supplementary rule of *Kātyayana*, No 895, refers to) [In the word] *grāvastut* “a stone-worshipper” (the *t* comes from No 828)

क्विञ्चिप्रचक्ष्णायतस्तुकटपुञ्जश्रीणा दीर्घाऽप्रसारण च । वक्तोति वाक् ।

No 895 —“WHEN KWIP follows, THE LONG vowel is the substitute OF VACH “to speak,” PRACHCHH “to ask,” AYATA-STU “to praise long,” KATA-PRU “to move through a mat,” JU “to move rapidly,” AND SRĪ “to serve,” AND there is NO SUBSTITUTION OF A VOWEL for the semi-vowel (by No 675)” Thus *vak* “the voice” (the organ which speaks)

द्वेः शूडनुनासिके च । ६ । ४ । १६ ।

सतुक्कस्य ह्रस्य वस्य च क्रमात् श् ऊर्क एतावादेशौ स्तः क्वौ अनुनासिकादौ भलादौ क्ङिति च । पृच्छतीति प्राट् । आयत स्तौति आयतस्तूः । कट प्रवते कटप् । जूरक्तः । अयति हरि श्री ।

No 896 —AND OF CHH with *tvh* (No 120) AND OF V, respectively, Ś AND UTH are the substitutes, WHEN *kwī* follows, or A NASAL, or what, beginning with a *ghal*, has an indicatory *k* or *n* Thus, from *prichchati* “he asks,” *prāt* (Nos 165 and 334) “who asks,” *āyatastū* “who praises long,” *katapru* “a worm” (which gets through mats), the word *ju* has been mentioned (under No 894), *srī* “the goddess Lakshmi” (who serves Hari)

दात्रीशसयुयुजस्तुदसिसिचमिहपतदशनहः
करणे । ३ । २ । १८२ ।

दाबादे. श्रुन् स्यात् करणेऽर्थे । दात्यनेन दात्रम् ।

No 897 —Let the affix *shtran*, WITH THE SENSE OF INSTRUMENT come AFTER the verbs DAP “to cut,” NI “to load,” SAS “to hurt,” YU “to join,” YUJ “to join,” SHTU “to praise” TUD “to inflict pain,” SI “to bind,” SICH “to sprinkle,” MIH “to urinate,” PAI “to fill,” DAF “bite,” AND NAH “to bind” Thus *datra* “that with which one cuts” (e g a sickle)

तितुत्रतथसिसुसरकसेषु च । ७ । २ । ६ ।

एषा दशानामिण् न । शस्त्रम् । योत्रम् । योक्तम् । स्तोत्रम् । तोत्रम् । सेत्रम् । सेक्तम् । मेद्रम् । पत्रम् । दष्टा । नद्धी ।

No 898 —AND the augment *it* (No 433) is not that of these ten affixes, viz TI (1 e *htin* or *htich*), TUN, SHTRAN, TAN, KTHAN, KSI, SUCH, SARAN, KAN, AND SA Thus *sastra* (No 897) ‘a weapon,’ *yotra* “the tie that fastens the yoke,” *yottra* “the tie of the yoke,” *stotra* “a panegyric” *totttra* “a goad,” *setra* “a ligament,” *sehttra* “a sprinkling vessel,” *medhtra* “the penis,” *pattra* “a vehicle,” *danshtra* (No 334) “a molar tooth,” *naddhtra* (Nos 389 and 586) “a thong”

अर्तिलूधूसूखनसहचर इत्रः । ३ । २ । १८४ ।

अरित्रम् । लवित्रम् । धवित्रम् । सवित्रम् । खनित्रम् । सहित्रम् । चरित्रम् ।

No 899 —Let the affix *ITRA* come AFTER the verbs RI “to go,” IW “to cut,” DHU “to shake,” SHU “to bring forth,” KHAN “to dig,” SHAN “to bear,” AND CHAR “to go” Thus *aritra* ‘a rudder,’ *lavitra* ‘a sickle’ *dhavitra* “a fan” *savitra* “cause of production,” *khavitra* “a spade,” *sahitra* “patience,” *chanitra* “instituted observance,” or a narrative”

पुवः संज्ञायाम् । ३ । २ । १८५ ।

पवित्रम् ।

No 900 —[The affix *itra* comes] AFTER the verb PU “to purify” WHEN THE SENSE IS simply APPELLATIVE [and not descriptive] Thus *vitra* “the sacrificial thread”

अथोणादयः ।

Now of the affixes "un, &c"

कृवापाजिमिस्वदिसाध्यशुभ्य उण् । करोतीति कार् । वायु । पायुर्गुदम् । जायुरौषधम् । मायुः पित्तम् । स्वादुः । साधोति परकार्यमिति साधु । आशु शीघ्रम् ।

No 901 —Let the affix UN come AFTER the verbs KRI "to make," VA "to blow," PÁ "to drink," JI "to overcome," MI "to scatter," SHWAD "to be pleasant to the taste," SÁDH "to accomplish," AND AŚ "to pervade" Thus *karu* "an artisan," *váyu* "the wind," *payu* "the organ of excretion," *jáyu* "a drug," (which "overcomes disease"), *máyu* "the bile," *suádu* "sweet," *sádku* "who accomplishes the object of another"—hence "virtuous," *asu* "quickly"

उणादयो बहुलम् । ३ । ३ । १ ।

एते दर्शमाने सज्ञाया च बहुलस्य । केचिदविहिता अप्रयुञ्जाः ।

सज्ञासु धातुरूपाणि प्रत्ययाश्च तत परे ।

कार्याद्विद्वादनूबन्धमेतच्छास्त्रमुणादिषु ॥

No 902 —Let these affixes—viz UN, &c, with the force of the present [i.e. implying neither past time nor future], and with a sense simply appellative [and not descriptive], be attached DIVERSELY [—see No 823—] Some affixes, though there be no express injunction regarding them, are to be inferred to belong to this class. The maxim in regard to the affixes "un, &c" is this—that "when, in appellatives, we find the forms of verbal roots and affixes coming after them,—then one may know, from the result [as presented in the word], what are the indicative letters [which the affix must have possessed in order to produce the result]"

तुमुन्ण्वुलौ क्रियायां क्रियार्थायाम् । ३ । ३ ।

१० ।

क्रियार्थाया क्रियायामुपपदे भविष्यत्यर्थं धातोरन्तौ स्त । मान्तत्वादव्यक्तवम् । कृष्ण द्रष्टु याति । कृष्ण दर्शको याति ।

No 903—These two affixes—viz TUMUN AND NWUL are placed after a verbal root, with the force of the future, WHEN the word in con-

struction therewith is another VERB [denoting an action performed] FOR THE SAKE OF THE [future] ACTION What ends in *tumun*, since it ends in *m*, is indeclinable, according to No 400 Thus *krishnan drashtum yáti* or *krishnanṅ dasako yáti* "he goes to see [—1 e goes for the sake of seeing—] Krishna"

कालसमयवेलासु तुमुन् । ३ । ३ । १६७ ।

कालः समयो वेला वा भोक्तुम् ।

No 904—The affix TUMUN may be applied, WHEN the word in constiuction is [not a verb—see No 903—but] K^ALA, SAMAYA, OR VELÁ, "time" Thus *kálu bhoktum*, or *samayo bhoktum*, or *vela bhoktum*, "time to eat"—or "time for eating"

भावे । ३ । ३ । १८ ।

सिद्धावस्थापने धात्वर्थे वाच्ये धातोर्घञ् । पाक ।

No 905—The affix *ghan* comes after a root, WHEN THE SENSE OF THE ROOT is denoted as having attained to the completed state Thus *paka* (Nos 489 and 832) "maturity"

अकर्तरि च कारके संज्ञायाम् । ३ । ३ । १९ ।

कित्त्वभिन्ने कारके घञ् ।

No 906—AND the affix *ghan* [comes after a root], WHEN THE SENSE is that of an APPELLATIVE—THE WORD being RELATLD [to the verb from which its name is deduced—see No 945—] but NOT as AGENT

घञि च भावकरणयोः । ६ । ४ । २७ ।

रञ्जेर्नेलोप. स्यात् । राग. । अनयोः क्तिम् । रज्यत्यस्मिन्निति रङ्ग. ।

No 907—AND WHEN GHAN (No 906) FOLLOWS, IN THE SENSE OF STATE OR INSTRUMENT, there is elision of the *n* of the root *ran* "to colour" Thus *rago* "passion" (—the instrument *by* which objects are coloured) Why in these two senses? Witness *ranga* "a theatre"—the place *in* which the passions [are addressed]

निवासचितिशरीरोपसमाधानेष्वादेश्च कः । ३ ।

३ । ४१ ।

एषु चिनोतेर्घञ् आदेश्च कः । उपसमाधान राशीकरणम् । निकायः ।
कायः । गोमयनिकायः ।

No 908—The affix *ghan* comes after the root *ch* “to gather,” AND K IS THE SUBSTITUTE OF THE INITIAL [*ch*], IN THESE TENSES—VIZ—
a DWELLING, a FUNERAL PILE, THE BODY, AND COLLECTION “Collection” means making a heap. Thus *nikhāya* “a dwelling,” *lāya* “a funeral pile” or “the body,” *gomayannikhaya* “a heap of cow-dung”

गरच् । ३ । ३ । ५६ ।

इवर्षान्तात् । चयः । जयः ।

No 909—AFTER a root ending in I or í, there is the affix ACH. Thus *chaya* “gathering,” *jaya* “victory”

ऋदोरप् । ३ । ३ । ५७ ।

ऋवर्षान्ताद्भुवर्षान्ताच्चाप् । करः । गरः । यवः । स्तवः । लवः । पवः ।

No 910—AFTER a root ending in RI, OR in U or Ú, there is the affix AP. Thus [from *hrí* “to scatter” *hara* “scattering,” from *grí* “to swallow”] *gara* “poison,” [from *yu* “to join”] *yava* “bailey, (from *shtu* “to praise”) *stava* “praise,” (from *lu* “to cut”) *lava* “reaping,” (from *pú* “to purify”) *pava* “winnowing (corn)”

घञर्थे कविधानम् । प्रस्यः । विघ्नः ।

No 911—“WHEN THE SENSE IS THAT OF GHAN (Nos 905, &c) the affix KA IS DIRECTED to be employed” Thus *prastha* (No 524) “a certain measure,” *vighna* (Nos 540 and 314) “an obstacle”

द्वितः क्तिः । ३ । ३ । ८८ ।

No 912—The affix KTRI comes AFTER THAT verb WHICH HAS AN INDICATORY DU

क्लेर्मम् नित्यम् । ४ । ४ । २० ।

क्लिप्रत्ययान्त एप् निर्वृत्तेऽर्थे । पाकेन निर्वृत्त पक्विमम् । डुवप् । उप्त्रिमम्

No 913—OF the affix KTRI (No 912), MAP IS ALWAYS the augmer when the sense is that of completion. Thus *paktrema* “what is ripe, [and, from the root *duvap*] *uptrima* (No 584) “sown—as a field”

द्वितोऽथुच् । ३ । ३ । ८९ ।

दुवेषु कम्पने । वेफ्युः ।

No 914—AFTER THAT verb WHICH HAS AN INDICATORY TU, the affix AHCCH comes Thus, from *tirepri* 'to tremble,' *repathu* "a trembling"

यजयाचयतविच्छप्रच्छरदो नङ् । ३ । ३ । ९० ।

यज्ञ । याज्ञा । यत्न । विश्नः । प्रश्न । रक्षण ।

No 915—The affix NAN comes AFTER the verbs YAJ "to worship," YACH "to ask for," YAI "to strive," VICHCHH "to shine," PRA CHCHH "to ask," AND I AKSH "to preserve" Thus *ya,na* "sacrifice," *yachna* "solicitation," *yatna* "effort" *visna* (VI 4 19), "lustre," *prashna* "a question," *raksna* "protection"

स्वपो नन् । ३ । ३ । ९१ ।

स्वप्न ।

No 916—The affix NAN comes AFTER the verb SWAP "to sleep" Thus *swapna* "a dream"

उपसर्गे घोः किः । ३ । ३ । ९२ ।

प्रधि । उपधिः ।

No 917—Let the affix KI come AFTER YACH (No 662) WHEN AN UPASARGA [precedes it] Thus [from *dhá* 'to have'] *pradhi* 'the periphery of a wheel,' and *upadhi* 'fraud'

स्त्रियां क्तिन् । ३ । ३ । ९४ ।

स्त्रीलिङ्गे भावे क्तिन् । घञोऽपवाद । क्वति । स्तुति ।

No 918—To express the action by a word IN THE FEMININE the affix KTIY is added This supersedes *ghān* (No 905) Thus *krati* "action," *stuti* 'praise'

चृत्वादिभ्य क्तिन् निष्ठावद्वाच्य । तेन नत्वम् । कीर्ण्यो । कृत्ति । धूनि । पूनि ।

No 919—"AFTER verbs ending in IL, AND after the verbs TU "to cut," &c the affix KTIY SHOULD BE DECLARED to be LIKE UNISHITA (No 866)" Hence (No 868) there is the substitution of *n* for the *t* in the examples *kranti* 'scattering' *kranti* 'topping,' *dhanti* 'agitation' *prāni* 'destruction'

स्पदादिभ्यः क्तिप् । सपत् । विपत् । आपत् । क्तिन्पीष्यते । सपत्तिः । विपत्ति । आपत्ति ।

No 920—The affix *LVIP* comes *AFILR SANPAI* [i e after the verb *pad* 'to go' with the prefix *am*] &c *saapat* 'prosperity' *apat* 'columity' *apat* 'columity' The affix *Itu* also is wished in this case, by *Patanjali* Thus *sambatti vi satti, apatti*

ऊतियूतिजूतिसातिहेतिकीर्तयश्च । ३ । ३ । ९१ ।

एते निपायन्ते ।

No 921—AND these words—viz *ULI* "preserving spot," *YUHI* "joining" *MURI* 'velocity,' *SAVI* 'destruction' *HIHI* 'a weapon' AND *KIPHI* are anomalous forms

ज्वरत्वरस्त्रिव्यविमवामुपधायाश्च । ६ । ४ । २० ।

एषामुपधाया रयोरूट् अनुनासिके क्वा भलादौ कृडिति च । ऊति ।
क्लिप् । जू । तू । सू । ऊ । मू ।

No 922—When in affix beginning with a nasal, or *lu* (i e *hup*), or one beginning with a *ph* and having in indicative *h* or *n*, follows, the *u* is substituted in the room OF THE PENULTIMATE letter AND of the *v* of these words—viz *JVAR* 'to have fever,' *IVAP* "to hasten," *SRIW* "to go" *AV* "to protect" AND *MAV* 'to blind' Thus *ulu* 'preserving, and, with the aff *hup* *ju* "one who has fever," *tu* "one who is quick" *su* 'a medicinal liddle, *u* 'a protector,' *mū* "one who binds"

इच्छा । ३ । ३ । १०१ ।

इषोर्निपातियम् ।

No 923—The form *ICHCHA* 'desire' from *ish* 'to wish' is irregular

अ प्रत्ययात् । ३ । ३ । १०२ ।

प्रत्ययान्तेभ्यः स्त्रियामकार प्रत्यय स्यात् । चिकीर्षा । पुत्रकाम्या ।

No 924—AFFIX verbs that end in AN AFFIX, let there be the affix *a*, the word being feminine

Thus [after *lu*, by No 706, has become *chulisha* "to wish to do," the affix *a* is added by this rule, and elided by No 505, and then, the feminine termination *top* (No 1341) presents itself, so that we have] *chulisha* 'the desire to do,' *puurahamyā* (No 772) "desire of a son"

गुरोश्च हलः । ३ । ३ । १०३ ।

गुरुमतो हलन्तात् स्त्रियान् प्रत्यय । ईहा ।

No 925 —AND let the affix *a* come AFTER THAT verb WHICH HAS A HEAVY VOWEL (No 484) AND ends in A CONSONANT, when the word [to be formed] is feminine Thus (—sec No 924—) *du effort*”

गयासप्रन्यो युच् ३ । ३ । १०७ ।

अकारस्यापवाद । कारणा । चारणा ।

No 926 —AFIER verbs ending in NI (No 747) AND AFTER *as* “to sit,” AND *śāntu* “to loose,” there is the affix *yuch*—to the exclusion of *a* (Nos 924 and 925) Thus *hāranā* (No 836) “the causing to do,” *haranā* “the causing to take”

नपुंसके भावे क्तः । ३ । ३ । ११४ ।

No 927 —The affix *ktā* is added, WHEN THE ACTION is expressed —the word being IN THE NEUTER

ल्युट् च । ३ । ३ । ११५ ।

हसितम् । हसनम् ।

No 928 —AND the affix *lyut* [is added under the circumstances stated in No 927] Thus *hasitam* or *hasanam* (No 836) “laughter”

पुंसि संज्ञायां घः प्रायेण । ३ । ३ । ११८ ।

No 929 —The affix *gha* is added, WHEN the word is [to be] AN APPRECIATIVE, [the word being] GENERALLY IN THE MASCULINE

छादेर्घेऽद्वयपसर्गस्य । ६ । ४ । ९६ ।

द्विप्रभृत्युपसर्गहीनस्य छादेर्घेऽस्वेऽघे । दन्तच्छद । आकुर्वन्त्यस्मिन्नित्याकर ।

No 930 —WHEN the affix *gha* follows, a short vowel is substituted in the room of *chad* “to cover” [in its form—No 741 — CHĀDI] when DISTILLUTE OR TWO OR MORE UPASARAS Thus *dantachchada* “the lip’ [—that by which the teeth are covered] The word *akara* “a mine’ [is derived from *kar* ‘to do’—No 923] A mine is so named because men “work (*akaranti*) in it”

अवे तृस्त्रोर्घञ् । ३ । ३ । १२० ।

अवतारः । अवस्तारो जवन्क्रा ।

No 931—WHEN there is the *upsarga* IVA, the affix GHAN comes AFTER the verbs IRI 'to cross' AND SIPI "to spread" Thus *aratāna* 'the descent (or incantation) of a deity' *arastāna* 'a screen round a tent'

हलश्च । ३ । ३ । १२१ ।

हलन्ताद् घञ् । घापवाद । रमन्ते योगिनोऽस्मिन्निति रामः । अपमृज्य-
तेऽनेन व्याध्यादिरित्यपामार्गः ।

No 932—AND AILER a verb ending in A CONSONANT, there is *ghan* to the exclusion of *gha* (No 92) Thus [from *ram* "to sport"] *rāma* "Rāma"—i e in whom the devout delight *apānārya* 'that [pl]nt] by which disease or the like is cleared away"

ईषद्दुःसुषु कृच्छ्राकृच्छ्रार्थेषु खल् । ३ । ३ । १२६ ।

एषु दुःखसुखार्थेषूपपदेषु खल् । तयोरेवेति भावे कर्मणि च । कृच्छ्रे ।
दुष्कर कटो भवता । अकृच्छ्रे । ईषत्कर । सुकर ।

No 933—The affix K'VAL is added to a verb, when ISHAD AND DUR AND SU are combined with it IN THE SENSE OF UNPLEASANTLY OR PLEASANTLY According to No 820, this affix appears only when the sense is that of the *action* or the *object* Thus—in the sense of unpleasantly—*dushkarah* (VIII 3 41) *lato bhavata* "a mat is difficult for your honour to make," and in the sense of pleasantly—*ishakarā* 'that which is made by little at a time,' *sukara* "what is made with ease"

आतो युच् । ३ । ३ । १२८ ।

खलोऽपवाद । ईषत्वान्. सोमो भवता । दुष्यान । सुपान ।

No 934—AFTER a verb ending in LONG A there is the affix YUCH, to the exclusion of *hul* (No 933) Thus *ishatpanuk* (No 836) *somo bhavitā* 'the Soma juice is to be drunk by you, Su, by little at a time,' *dushpanu* "difficult to be drunk,' *supanu* 'easy to be drunk"

अलंखल्वोः प्रतिषेधयोः प्राचां क्त्वा । ३ । ४ । १८ ।

प्रतिषेधार्थयोरलखल्वोरूपपदयो क्त्वा । दो दद्वो । अल दत्त्वा । घुमा-
स्येतीत्वम् । पीत्वा खलु । अलखल्वोः किम् । मा कार्षात् । प्रतिषेधयो
किम् । अलकार ।

No 935—According to the practice OF THE ANCIENTS the affix **KIWA** comes after a verb, **WHEN** there are in com' nation with it **ALAN** AND **KHAFU** IN THE SENSE OF PROHIBITION. Thus from *dā* "to give," which, No 879, substitutes *dath*, we have *alandatwā* 'do not give' and from *pā* 'to drink,' which by No 625, substitutes long *e* we have *pitwa khalu* 'do not drink.' Why do we say "when there are *alan* and *thalu*?" Witness *mā lāshat* (Nos 469 and 475) 'let him not do.' Why do we say "in the sense of prohibition?" Witness *alandāra* 'decoration.'

समानकर्तृकयोः पूर्वकाले । ३ । ४ । २१ ।

समानकर्तृकयोर्धात्वर्थयोः पूर्वकाले विद्यमानाद्वातो ज्ञ्या । खात्वा व्रजति । द्वित्वमतन्त्रम् । भुक्त्वा पीत्वा व्रजति ।

No 936—WHEN THE actions signified by TWO verbs HAVE THE SAME AGENT, the affix *ktua* comes after that verb which is concerned ABOUT A TIME ANTERIOR to that of the other. Thus *snatwa vrajati* "having bathed, he goes"—[i e he first bathes and afterwards goes]. The rule is not confined to the case of two verbs—thus *bhuktwa pitwā vrajati* 'having eaten and having drunk he goes.'

न क्त्वा सेट् । १ । २ । १८ ।

सेट् क्त्वा किञ्च स्यात् । शयित्वा । सेट् किम् । कृत्वा ।

No 937—Let the affix **KIWA**, when WITH the augment **IT**, be as if it had NOT an indicatory *l*—[i e there shall be the substitution of *guna* in spite of No 467]. Thus [from *śi* "to sleep"] *śayitwa* 'having sleep.' Why do we say "when with the augment *it*?" Witness *kr̥twa* "having done"—[where the augment *it*—see No 510—does not appear, and there is no substitution of *guna*].

रलो व्युपधाद्गुलादेः संश्व । १ । २ । २६ ।

इवर्णावर्णापधाद्गुलादे रलन्तात् परौ त्वामनौ सेटौ वा क्तितौ स्तः । द्युत्तित्वा । द्योत्तित्वा । लिखित्वा । लेखित्वा । व्युपधात् किम् । वर्तित्वा । रल किम् । सेवित्वा । हलादे किम् । एषित्वा । सेट् किम् । भुक्त्वा ।

No 938—The affixes *ktua* AND *śay*, having the augment *it* are optionally regarded as possessing an indicatory *l*, when they come AFTER THAT verb WHICH HAS **I, I, U,** OR **U** AS ITS PLURAL, WHICH BEGINS WITH A CONSONANT, AND ends with a **KAI** [i e any consonant but *y*

or *v*] Thus *dyutitvá* or *dyotitvá* "having shone," *likhitvá* or *lehitvá* "having written" Why do we say "which has *u* or *i* as its penult?" Witness *vutitvá* "having remained" [where the substitution of *guna*, through No 937, is compulsory] Why after that which "ends with a *val*?" Witness *sevitvá* "having served" [where the root ends with *v*, which is not a *val*] Why after that "which begins with a consonant?" Witness *eshitvá* "having gone" Why "having the augment *it*?" Witness *bhuktvá* "having eaten"—[where, through the absence of the augment, the case does not come within the scope of No 937]

उदितो वा । ७ । २ । ५६ ।

उदितः परस्य त्व इडा । शमित्वा । शान्त्वा । देवित्वा । द्युत्वा ।
दधातेर्हि । हित्वा ।

No 939—Of *litva* coming AFTER THAT root WHICH HAS AN INDICATORY *u*, it is OPTIONALLY the augment Thus [from *samu* "to be tranquil"] *samitva* or *sántitva* (No 775) "having been tranquil," [from *divu* to play"] *devitvá* (No 937) or *dyutitvá* (VI 4 19) "having played" The verb *dha* "to hold" substitutes (by No 878) *hi* "giving" *hitvá* "having held"

जहातेश्च क्ति । ७ । ४ । ४३ ।

हित्वा । हाडस्तु हात्वा ।

No 940—AND OF THE verb *ha* "to abandon," the substitute is *hi*—[see No 878] Thus *hitvá* "having abandoned" But [when *ktva* comes] after *ha* "to go," we have *hitvá* "having gone"

समासेऽनञ्पूर्वे क्तौ ल्यप् । ७ । १ । ३७ ।

अव्ययपूर्वपदेऽनञ्समासे त्वो ल्यबादेशः । तुक् । प्रकृत्य । अनञ् किम् ।
अञ्जत्वा । अव्ययपूर्वपदे किम् । परमञ्जत्वा ।

No 941—WHEN the word is a COMPOUND, THE FIRST MEMBER OF WHICH IS an inaeclamable but NOT a Noun, then *LYAP* is substituted in the room of *KITVA* Thus [when *kti* "to make" is compounded with *pi*—No 48—*lyap* is substituted for *ktva*, and, as it succeeds—see No 163—to the possession of the indicator *k*, we have—from No 823—the augment] *tul*—and so *prahitya* "having commenced making"

Why do we say "but not *nan?*" Witness *akritatā* not having made" Why do we say "the first member of which is an *indeclinable?*" Witness *paramakritatā* "having made permanent"

आभीक्ष्ये णामुल् च । ३ । ४ । २२ ।

आभीक्ष्ये द्व्येत्ये पूर्वविषये णामुल् त्वा च ।

No 942—WHEN IMITATION is to be expressed, both *kṛtā* AND *NAṀTĪ* [are admissible] in the case of an action's being antecedent [to another action—see No 936]

नित्यवीक्षयोः । ६ । १ । ४ ।

आभीक्ष्ये वीक्षाया च द्व्येत्ये पदस्य द्वित्वं स्यात् । आभीक्ष्ये तिट्-
न्तेष्वयसन्नकेषु कृदन्तेषु च । स्मार स्मार नमति शिवम् । स्मृत्वा स्मृत्वा ।
पाय पायम् । भोज भोजम् । श्राव श्रावम् ।

No 943—WHEN CONTINUANCE AND SUCCESSION are to be expressed, let the word be doubled. There may be reiteration in the case of words ending with tense-affixes, and of those ending with *kṛt* affixes which (—see No 490—) are termed indeclinables. Thus *smaran smaran* (No 942) *namati namati* "having repeatedly remembered Siva, he bends," *smṛtva smṛtva* "having repeatedly remembered," *paṇyam paṇyam* "having drunk repeatedly," *bhogaḥ bhogaḥ* "having eaten repeatedly," *śraṇam śraṇam* "having heard repeatedly."

अन्यथैवंकथमित्यंशु सिद्धाप्रयोगश्चेत् । ३ । ४ ।

२१ ।

एषु कृत्रा णामुल् स्यात् सिद्धेऽप्रयोगे यस्येव ब्रूतस्त्वेन् कृत्र् । व्यर्थत्वात्
प्रयोगान् इत्यर्थः । अन्ययाकारम् । एवकारम् । कथकारम् । इत्यकार भुङ्क्ते ।
सिद्धेति क्रिम् । शिरोऽन्यया कृत्वा भुङ्क्ते ।

इति कृदन्तप्रक्रिया ।

No 944—WHEN the words *ANYATHA* 'otherwise,' *IVAM* 'so,' *KATHAM* 'how?' AND *ITHAM* 'thus' are compounded with the verb, then let *namul* come after *kṛtā* to make, "if it be such that HIS OMISSION WOULD BE UNOBTENTIONABLE—that is to say when in consequence of the non significance of the *kṛtā*, it is not worth em-

pling Thus *anyathā'aram, e' m'āram, or k'ā'ka' rā' or utthā'ar m bhunkte*—he eats otherwise—he eats so—how does he eat—'he eats thus' Why do we say "if its omission would be unobjectionable?" Witness *śro anyathā'ritva bhunkte* "he eats having turned his head aside"—[where the *h'ra* could not be spared]

So much for the treatment of words ending with the *h'ra* affixes—

कारकम् ।

OF THE CASES

प्रातिपदिकार्थलिङ्गपरिमाणवचनमात्रे प्रथमा ।

२ । ३ । ४६ ।

नियतोपस्थितिक प्रातिपदिकार्थ । मात्रशब्दस्य प्रत्येक योग । प्रातिपदिकार्थमात्रे लिङ्गमात्राद्वाधिव्ये सख्यामात्रे च प्रथमा स्यात् । प्रातिपदिकार्थमात्रे । उच्चै । नीचै । कृष्ण । श्री । ज्ञानम् । लिङ्गमात्रे । तट । तटी । तटम् । परिमाणमात्रे । द्वाणो व्रीहि । वचन सख्या । एक । द्वौ । बहव ।

No 945—By 'the sense of the crude-form' is meant that meaning which is constantly present [with the word]. The word "only" is to be taken in connection with each term severally [in the aphorism—the translation of which here follows—*viz*]—Let there be THE FIRST case-affix WHERE THE SENSE IS ONLY THAT OF THE CRUDE-FORM, OR where there is the additional sense of GENDER only, OR MEASURE only, OR NUMBER only. Thus—where the sense is only that of the crude-form—*uchcharh* 'sloft,' *uchcharh* 'below,' *k'rishnah* 'Kishnah,' *śrī* 'the goddess Lakshmi,' *gyānam* 'knowledge' where there is the additional sense of gender only—*tat th* or *tati* or *itam* 'the bank of a river,'—where there is the additional sense of measure only—*d'vāno v'rikh* 'one—*v' dvāna* (in measure),'—number here means [grammatical] number—[and the reason for this being specified in the rule is this—that otherwise the word *clā* 'one,' would not take *su*, nor *dur* take *au*, nor *bahu* take *ju*—for an affix is never applied in order to give a sense which is implied in the word—is *singularity* in *clā*, *duality* in *dvā* and *plurality* in *bahu*—so we have *ekah*, 'one,' *dvāu* 'two,' *bahūnah* 'many'

सम्बोधने च । २ । ३ । ४७ ।

प्रथमा । हे राम ।

No 946—AND WHEN the sense is that of ADDRESSING the first case-affix is employed. Thus *tu rāma* (No 153) 'O Rāma' "

कर्तुरीप्सिततमं कर्म । १ । ४ । ४६ ।

कर्त. क्रिययाप्तमिष्टतम कारक कर्मसञ्ज्ञ स्यात् ।

No 947—Let THAT related to the action WHICH IT IS INTENDED SHOULD BE MOST ALLIED by the act OF THE AGENT, be called the OBJECT

कर्मणि द्वितीया । २ । ३ । २ ।

अनुक्तं कर्मणि द्वितीया । हरि भजति । अभिहिते तु कर्मादौ प्रथम ।
हरि सेव्यते । लक्ष्म्या सेवित ।

No 948—WHEN THE OBJECT is not denoted [by the termination of the verb—i. e. when the verb does not agree with it], let THE SECOND case-affix be attached to the words. Thus *harim bhajati* 'he worships Hari' where not the object of worship but the agent is specified by the tense-affix *tip*—No 419—] But when the object, &c. is denoted by the termination of the verb [let the first case-affix be attached to the word] Thus *harim sevate* 'Hari is served'—[where the termination of the verb—see No 801—specifies the *object*] and so too in *lakshmya sevate* 'served by Lakshmi,' [where—see Nos 807 and 820—the termination specifies the *object*]

अकथितं च । १ । ४ । ५१ ।

अपादानादिविशेषैर्विवक्षित कारक कर्मसञ्ज्ञ स्यात् ।

No 949—AND let THAT related to the action WHICH IS NOT SPOKEN OF [see No 950—] as coming under any of the special relations of 'ablation' or the like [although it stands in such a relation to the verb and, if so spoken of, must be put in the ablative or the like] be called *object*

दुह्यात्पचद्दण्डर्हधिप्रच्छिच्चिब्रूशासुजिमन्यमुषाम् ।

एषाम् ।

कर्मयुक्तं स्यादकथितं तथा स्याच्चीदृक्प्रवहाम् ॥ १ ॥

गा दोग्धि पय । बलि याचते वसुधाम् । तण्डुलानोदन ५.ति । गर्मान् शत दण्डयति । ब्रजमदरुणद्वि गाम् । माणवक पन्यान पृच्छति । वृक्षमवर्षव-

नेति फलानि । माणवक धर्म ब्रूते । शास्त्रि वा । शत जयति देवदत्तम् ।
सुधा क्षीरनिधि मश्नाति । देवदत्त शत मुष्णाति । गाममजा नयति । हरति
अर्थेति वहति वा । अर्थनिबन्धनेय सजा । बलि भिदते वसुधाश् । माणवक
धर्म भाषते । अभिदत्ते । वक्ति । इत्यादि ।

No 950—Let that be “not spoken of,” [as coming under the special relation of ‘ablation’ or the like—see No 949—] which is connected with the object of the verbs DUM “to milk,” YACH “to ask for,” PACH “to cook,” DANU “to fine,” BUDH “to obstruct,” PRACHCHMI “to ask,” CHI “to collect” BIU “to speak,” SIS “to instruct,” JI “to conquer” MANTH “to churn” and MUSH “to steal,”—and so too of NI “to lead” HRI “to take,” KRISH “to drag,” and VAH “to carry”

Thus—‘he milks the cow (for) milk,’ ‘he asks the earth (of) Bali,’ ‘he cooks the raw rice (so that it becomes) boiled rice’ [—cf ‘he cooks oatmeal into porridge’—] ‘he fines the Gugas a hundred (pieces of money),’ ‘he shuts up the cow (in) the cow-pen,’ ‘he asks the boy (which is) the road,’ “he gathers fruit (from) the tree,’ “he expounds virtue (to) the boy,’ or ‘teaches him virtue,” “he wins a hundred (from) Devadatta,” “he churns out umbrosia (from) the ocean of milk,’ ‘he steals a hundred (from) Devadatta,’ “he leads the goats (to) the village,” or “takes them” or “drags them”

This term [viz the term *object* as appropriated by the present rule to something other than the direct object of the verb] is one the reason for taking which is the sense of the verb—[so that the rule is not confined to the verbs above enumerated, but applies to others which have the same sense—], hence we may have *balim bhi'shate vasudhan* “he begs (as well as *yachati* asks) the earth (from) Bali,” “he talks of (*bhashate*), names (*abhidhate*), tells of (*vakti*) virtue (to) the boy,”—&c

साधकतमं करणम् । १ । ४ । ४२ ।

क्रियामिदु प्रहृष्टोपकारक करणसज्ञ स्यात् । स्वतन्त्र इति बर्तुसज्ञा ।

No 951—Let THAT WHICH IS ESPECIALLY AUXILIARY in the accomplishment of the action be called THE INSTRUMENT. The term “agent,” is defined at No 745, is applied to that which is spoken of as independent

कर्तृकरणयोस्तृतीया । २ । ३ । १८ ।

अनभिहिते कर्तरि ऋणे च तृतीया स्यात् । रामेण बाणेन हतो बाली ।

No 952 — WHEN THE AGENT AND THE INSTRUMENT are not specified by the termination of the verb [i e when the verb is not in agreement with them—[let THE THIRD case-affix be employed Thus “Bali was killed by Rama with an arrow”

कर्मणा यमभिप्रैति स संप्रदानम् । १ । ४ । ३२ ।

दानस्य कर्मणा यमभिप्रैति स संप्रदानसत्त ।

No 953 — HE WHOM ONE WISHES TO CONNECT WITH THE OBJECT of giving—[i e with the gift—shall] be called THE RECIPIENT

चतुर्थी संप्रदाने । २ । ३ । १३ ।

विप्राय गा ददाति ।

No 954 — [Let THE FOURTH case affix be employed WHEN THE PERSON IS THAT OF THE RECIPIENT Thus “he gives a cow to the B āhman

नमः स्वस्तिस्वाहास्वधालं वषड्योगाञ्च । २ । ३ ।

१६ ।

एभिर्योगे चतुर्थी । हरये नमः । प्रजाभ्यः स्वस्ति । अग्नये स्वाहा । पितृभ्यः स्वधा । अलमिति पर्यं प्यर्थग्रहणम् । तेन दैत्येभ्यो हरिरत्न प्रभु समर्थ शक्त इत्यादि ।

No 955 — AND let the fourth case-affix be employed IN CONNECTION WITH [the forms of reverent address or religious invocation] NAMAS SWASTI SWAHĀ, SWADHĀ and with NAM AND VASHAT

Thus—Salutation to Hari — Prosperity to the people — ‘An offering to Fu’ — An offering to the manes The word *nam* is here taken in the sense of ‘sufficient for’ or ‘equal to’—so that [the same construction is admissible with equivalent terms—and we may say “Hari is enough for (*nam*), or is the master of (*prabhu*), or is a match for (*samartha*), or is able to overcome (*sakta*), the Titans’

ध्रुवमपायेऽपादानम् । १ । ४ । २४ ।

अपायो विश्लेषस्तस्मिन् साधे यद्द्रुमवधिभूत कारक तदपादानसत्त स्यात् ।

No 956 — WHEN there is DEPARTURE FROM A FIXED POINT let it be called ABIMATION By ‘departure’ is meant ‘separation’ When

this is to be expressed let that fixed point which is the limit denoted by a word dependent on the verb, be called (the limit of) ablation

अपादाने षष्ठ्यमी । २ । ३ । २८ ।

शामादायाति । धावतोऽश्वात् पतति । इत्यादि ।

No 957—Let the word denote that from which there is] ABLATION (No 956), let the *ṣṣṭh* case-affix be employed. Thus—“he comes from the village,” “he falls from a galloping horse,” &c

षष्ठी शेषे । २ । ३ । ५० ।

कारकप्रातिपदिकार्थव्यतिरिक्तः स्वस्वामिभावादि शेषस्तत्र षष्ठी । राज्ञः पुरुष । ऊर्मादीनामपि सबन्धमात्रवित्रज्ञाया षष्ठेव । सता गतम् । सर्पिषो जानीते । मातुः स्मरति । एधो दकस्योपस्कुरुते । भजे शम्भोश्चरणयो ।

No 958—Let the *ṣṣṭh* case-affix be employed in the REMAINING CASES—that is to say—where there is a sense, such as the relation between property and its owner—different from that of a word related to a verb, and from that of a crude word. Thus—the King's man”

[Here it may be observed that the application of the term *kāraḥ* is not co-extensive with that of the term *case*. The *ṣṣṭh*—as its etymology indicates—stands in a relation dependent on the *verb*—whereas the sixth case provides further for such a relation as that of one noun with another. With an eye to this, we have rendered *kāraḥ* ‘that which is directly related to the action’]

Moreover, when it is intended to speak only of the relation in general [and not of the special relation] of object and the like, the sixth case-affix alone is employed. Thus “the conduct of the virtuous,” “he knows clarified butter,” “he remembers his mother,” “he prepares the wood and water for an oblation,” “he adores the two feet of Śiva”

आधारोऽधिकरणम् । १ । ४ । ४५ ।

कर्तृकर्मद्वारा तन्निष्क्रियाया आधार कारकमधिकरण स्यात् ।

No 959—Let that which is related to the action is the SITE of the action, which action is located in this or that site by the agent or object, be called the LOCATION

[When we say “he cooks in the house,” the site is determined by the agent—and when we say “he cooks rice in a pot,” the location is determined by the object]

सप्रत्यधिकरणे च । २ । ३ । ३६ ।

चक्राराद्वरान्तिकार्थेभ्य । औपश्लेषिको वैषयिकोऽभिव्यापकश्चेत्याधर-
स्त्रिधा । कटे आस्ते । स्यात्या पचति । मोक्षे इच्छास्ति । सर्वस्मिन्नात्मास्ति ।
वनस्य दूरे अन्तिके वा ।

इति विभक्त्यर्थाः ।

No 960 —AND WITHN the sense is that of LOCATION (No 959)
THE GIVEN CASE-AFFIX is employed By the "and" it is meant that
it is employed also after words meaning ' far off " or ' near ' A site
is of three kinds—actually contiguous figuratively objective, and
co-extensive Thus (1) ' he sits on (i e in contact with) the mat " or
' he cooks rice in (i e which is actually contained within) the pot " (2)
' his desire is (bent) on salvation—(i e is figuratively wrapped up in it as
its object) (3) " Soul is in all " (i e is co-extensive with the universe)
' Far from, or near, the wood "

So much for the sense of the case-affixes

समास ।

OF COMPOUND WORDS

समासः पञ्चधा ।

तत्र समजन समास स च विशेषसज्ञाविनिर्मुक्त वैवलसमास प्रथम ।
प्रायेण पूर्वपदार्थप्रधानोऽव्ययीभावो द्वितीय । प्रायेणोत्तरपदार्थप्रधानस्तत्पुरु-
षस्तृतीय । तत्पुरुषभेदः कर्मधारयः । कर्मधारयभेदे द्विगु । प्रायेणान्यपदा-
र्थप्रधानो बहुव्रीहिशतुर्थ । प्रायेणोभयपदार्थप्रधानो द्वन्द्वः पञ्चम ।

No 961 —COMPOUNDS ARE OF FIVE KINDS Here a compound
means an aggregation That which is destitute of any peculiar name
being " merely a compound," is the 1st kind That called *Aryayabhava*
(No 966)—in which, for the most part, the sense of the first of its
elements is the main one (or the independent one on which the other
depends), is the 2nd kind That called *Tatpuruṣa* (No 982)—in
which, for the most part, the sense of the last of its elements is the
main one is the 3rd kind A subdivision of the *Tatpuruṣa* class is
called *Karmadhāraya* (No 1002) A subdivision of the *Karmadhāraya*
class is called *Dvigu* (No 983) That called *Bahuvrīhi* (No 1032) —

in respect whereof for the most part, the sense of a different word is the main one (to which the sense of the compound epithet is subordinate) is the 4th kind. That called *Dvandva* (No 1054)—in which, for the most part, the sense of both the one and the other of its elements is a main one—(neither being subordinate to the other), is the 5th kind.

समर्थः पदविधिः । २ । १ । १ ।

पदसबन्धी यो विधि स समर्थान्तो बोध्यः ।

No 902—A RULE WHICH APPLIES TO COMPLETE WORDS [—and not to the roots and affixes out of which the words are constructed—] is to be understood to apply only TO THOSE WORDS THE SENSES OF WHICH ARE CONNECTED [For example—according to No 992, one noun may combine with another which is in the genitive so that for ‘a binder of books’ we may substitute ‘a book-binder’—but it is necessary that the two words should be in construction—for if we have the expression ‘ignorant of books—a binder of sheaves,’ we cannot make a compound of “books” and ‘binder’—the word “binder” being here connected in sense, not with “books”—but with ‘sheaves’]

प्राक् कडारात् समासः । २ । १ । ३ ।

कडारा कर्मधारय इत्यन प्राक् समास इत्यधिक्रियते ।

No 963—The word ‘COMPOUND’ is made the regulator of the sense [and is therefore to be understood in each aphorism] from this point AS FAR AS the aphorism *KADĀRAH karmadhāraye* (II 2 38)

सह सुपो । २ । १ । ४ ।

सुप् सुपो सह वा समस्यते । समासत्वात् प्रतिपदिकत्वेन सुपो लुक् । परार्थाभिधानं वृत्तिः । छत्तद्वितसमासैकशेषसनाद्यन्तधत्तुरूपा पञ्च वृत्तयः । वृत्त्यर्थोपबोधकं वाक्यं विग्रहः । स च लौकिकोऽलौकिकरुर्वीत द्विधा । तत्र पूर्वं भूत इति लौकिकः । पूर्वं अम् भूतं सु इत्यलौकिकः । भूतपूर्वं । भूतपूर्वं चरति इति निर्देशात् पूर्वनेपात् ।

No 964—A word ending in a case-affix may optionally be compounded WITH a word ending in A CASE AFFIX. Since that which is a ‘compound’ is, therefore, regarded as a crude word (No 136), there is elision of case affixes (No 765). The conveying an additional meaning [besides the literal meaning, or besides that which resides in the

epurate portions of which it may be composed] is the 'function' of an expression] There are five functions' [of five different kinds of expression]—viz those belonging to [what ends with] a *lit* affix (No 329) or a *tal lita* affix (No 1007)—to a 'compound' (No 951), or a 'putulienamunda' (No 145) and to a verb that ends with *san* or the like (No 502) An expression explanatory of the force of the function' is called its 'analysis or 'solution' and this is of two kinds—popular and technical For example, the explanation "*purva bhutah*" is the popular solution, and "*purva + am, bhutah + su*" is the technical analysis of the expression *bhutapurvah* 'formerly been' [which furnishes an example of the rule No 964, under consideration] In this example the words [—as regards placing the principal word first instead of the secondary term—see No 969—[of the word *purva*, in accordance with the example [of Pāṇini] in the aphorism '*bhuta-purva charat*' (V 3 53)

इवेन सह सपासो विभक्त्यलोपश्च । वागर्थो इव वागर्थविव ।

इति केवलसमासः प्रथमः ।

No 965—[A word enters into] COMPOSITION WITH IVA "like," AND THERE IS NOT ELISION OF PHI CASE-AFFIX Thus *vagarthaviva* 'like a word and its meaning"

So much for the first kind—that which is 'merely compound'

अव्ययीभावः ।

OF THE AVYAYIBHAVA OR INDECLINABLE COMPOUND

अव्ययीभावः । २ । १ । ५ ।

अधिहारोऽयम् । प्राक् तत्पुरुषात् ।

No 966—The term AVYAYIBHĀVA—i e "the becoming an indeclinable"—is a regulating expression [to be understood in each aphorism] as far as No 982

अव्ययं विभक्तिसमीपसमृद्धिवृद्ध्यर्थभावात्यया-
संप्रतिशब्दप्रादुर्भावपश्चाद्यथानुपूर्व्ययौगपद्यसादृ-
श्यसंपत्तिसाकल्यान्तवचनेषु । २ । १ । ६ ।

विभक्त्यर्थादिषु वर्तमानमव्यय सबन्तेन सह नित्य समस्यते । प्रायेणात्रि-
यहो नित्यसमास । प्रायेणास्वपदग्रिहो वा । विभक्तौ । हरि डि अधि
इति स्थिते ।

No 967—AN INDECLINABLE No 399 employed WITH THE SENSE OF A CASE-AFFIX, OR OF NEAR TO, OR PROSPERITY, OR ADVERSITY, OR ABSENCE OF THE THING, OR DEPARTURE, OR NOT NOW, OR THE PRODUCTION OF SOME SOUND, OR AFTER, OR ACCORDING TO, OR OPDII OR ARRANGEMENT, OR SIMULTANEOUSNESS, OR ILLNESS, OR POSSESSION OR TOTALITY OR TERMINATION, IS INVARIABLY COMPOUNDED WITH A WORD THAT ENDS WITH A CASE-AFFIX

For the most part, that which is invariably compounded has no corresponding expression made up of separate words—or its analysis must, for the most part be made in other words [than those of which the compound itself consists]

[As an example of an 'indeclinable' employed] with the sense of a case-affix—suppose that the case stands thus—viz *hari+ni+adhi*—[where the indeclinable "adhi" "upon" is to be employed with the sense of the 7th case-affix *ni*—we look forward]

प्रथमनिर्दिष्टं समासउपसर्जनम् । १ । २ । ४३ ।

ममासशास्त्रे प्रथमनिर्दिष्टमुपसर्जनं स्यात् ।

No 968—IN A RULE ENJOINING COMPOSITION, LET THAT WHICH IS EXHIBITED WITH THE 1st CASE-AFFIX [i. e. let the word which is exhibited in the nominative] be called the UPASARJANA OR 'SECONDARY' [Thus the *adhi*, in the example under No 967, being in 'indeclinable' is the *upasarjana*, because the term "indeclinable," in No 967, is in the 1st case]

उपसर्जनं पूर्वम् । २ । २ । ३० ।

समासे उपसर्जनं प्राक् प्रयोज्यम् । इत्यधे प्राक् प्रयोग । रपो लुक् । एकदेशविकृतस्यानन्यत्वात् प्रातिपदिकसंज्ञाया स्वाद्युत्पत्ति । अत्रयीभावश्चेत्यव्ययत्वात् सुपो लुक् । अधिहरि ।

No 969—The UPASARJANA (No 968) is to be placed FIRST in a compound Hence [in the example proposed in No 967] the *adhi* [being the 'indeclinable' which is exhibited with the first case-affix in No 967] is to be placed first—[thus *adhi+hari+ni*] Then (No 968) there is

elision of the case-affix—[leaving *adhri+harv*] Then, seeing that what is partially altered (No 181) does not become something quite different,—since this [viz the expression under consideration, after being partially altered by the elision of the case-affix,] is still called a “crude form,”—the case-affixes, *su*, &c, again present themselves (—No 140)—, and they are again finally, elided (No 403) in consequence of this compound’s being an ‘indeclinable,’ according to No 402 Thus we have *adhriharv* “upon Hari”

अव्ययीभावश्च । २ । ४ । १८ ।

अय नपुसक स्यात् । गा पातीति गोपाः । तस्मिन्नित्यधिगोपम् ।

No 970 —AND let AN AVYAYIBHÁVA compound be neuter Thus, from *gopá* “one who tends cows,” we have *adhryopam* (Nos 269 and 971) “on the cowherd”

नाव्ययीभावादतोऽम् त्वपञ्चम्याः । २ । ४ । ८३ ।

अदन्तादव्ययीभावात् सुपो न लुक् तस्य पञ्चमी विना अमादेशः ।

No 971 —There is NOT elision of the case-affix AFTER AN AVYAYIBHÁVA compound that ends IN A IN the room of it,—BUT NOT IF it is THE 5TH case-affix,—there is the substitute AM

तृतीयासप्तम्योर्बहुलम् । २ । ४ । ८४ ।

अदन्तादव्ययीभावात् तृतीयासप्तम्योर्बहुलमभाव । उपकृष्णम् । उपकृष्णेन । मद्राणा समृद्धि सुमद्रम् । यवनाना व्यृद्धिर्दुर्यवनम् । मत्तिकाणामभावो निर्मत्तिकम् । हिमस्यात्ययोऽतिहिमम् । निद्रा ऽसप्रति न युज्यतइत्यतिनिद्रम् । हरिशब्दस्य प्रकाश इतिहरि । विष्णो पश्चादनुविष्णु । योग्यतावीप्सापदार्था-
नतिवृत्तिसादृश्यानि यथार्थाः । रूपस्य योग्यमनुरूपम् । अर्थमर्थं प्रति प्रत्यर्थम् । शक्तिमनतिक्रम्य यथाशक्ति ।

No 972 —The change to *am* (No 971) OF THE 3RD AND 7TH case-affixes coming after an *Avyayibháva* compound that ends in *a*, occurs DIVERSELY (—see No 823) Thus *upakrishnam* or *upakrishnena* “near to Krishna,” [and, as further examples of No 967 | *sumadram* “well (or prosperous) with the Madras,” *duryavanam* “ill with the Yavanas,” *nirmalshukam* “free from flies” *atihimam* “on the departure of the cold weather,” *atinidram* ‘wakefully’—] e

sleep being *not now* engaged in—, *itihari* “the exclamation ‘Hari’”— [thus *vaishnavagrihe itihari vartate* “in the house of the Vaishnava there is the cry of ‘Hari, Hari’”]—, *anuvishnu* “after Vishnu”—[i e following or worshipping him] The meanings intended by the word *yatha*, [which, in the list at No 967, has been rendered “according to,”] are ‘correspondence,’ ‘severalty’ or ‘succession,’ ‘the not passing beyond something,’ and ‘likeness’ Thus *anuvrūpam* “in a corresponding manner,” *pratyartham* “according to each several object or signification,” *yothasakti* “according to one’s ability”—[i e not going beyond one’s power]

अव्ययीभावे चाकाले । ६ । ३ । ८१ ।

सहस्य स. म्यादव्ययीभावे न तु काले । हरः सादृश्य सहरि । ज्येष्ठ-
स्यानुपूर्व्येत्यनुज्येष्ठम् । चक्रण युगपत् सचक्रम् । सदृशः सख्या ससखि ।
क्षत्राणा सपत्तिः सक्षत्रम् । वृणमव्यपरित्यज्य सवृणमति । अग्निग्रन्थपर्यन्तमधीते
साम्नि ।

No 973—IN AN AVYAYIBHĀVA compound let *sa* be the substitute of *saha*, BUT NOT WHEN the word in composition means a portion of TIME Thus *sahari* “like Hari,” then again, *anuyeshtham* (No 967) “in the order of seniority,” *sachakram* “simultaneously with the wheel” (—on its crushing, for example, the head of the self-immolator), *sasakhi* “like a friend,” *sakshatram* “as warriors ought,” *satrinam* “even to the grass” he eats—[i e the whole]—not leaving even a scrap—, *sagnr* “as far as the chapter of fire [i e the whole Veda]”— he reads

नदीभिश्च । २ । १ । २० ।

नदीभिः सह सख्या वा समस्यते । समाहारे चायमिष्यते । पञ्चगङ्गम् ।
द्वियमुनम् ।

No 974—AND WITH names of RIVERS a numeral may be compounded It is wished [by *Putungali*] that this should refer to their junction Thus *panchagangam* “at the meeting of the five rivers (Ganges)” [viz near the Mithvaráo ghât at Benares], *dviyamunam* “at the meeting of the two Yamunas”

तद्धिताः । ४ । १ । ७६ ।

आ पञ्चमसमाप्तेरधिकारोऽयम् ।

No 975—The expression “the affixes called TADDHITA” (1 e—see No 1067—“relating or belonging to that” which is primitive—) is the regulating expression [to be understood in all the aphorisms] from this point to the end of *Pāṇini's* Fifth Lecture

अव्ययीभावे शरत्प्रभृतिभ्यः । ५ । ४ । १०७ ।

शरदादिभ्यष्टच् स्यात् समासान्तोऽव्ययीभावे । शरद समीपमुपशरदम् । प्रतिविपाशम् ।

No 976—WHEN the compound is AN AVYAYIBHÁVA, let (the *taddhita*-affix—No 975—) *tach* (No 148) come AFTER the words *śARAD*, &c, as the final of the compound Thus *upasaraalam* (No 971) “near the autumn,” *pratuvipāsam* ‘along the river Vipāsa’

जराया जरस् च । उपजरसम् । इत्यादि ।

No 977—AND *JARAS* substituted in the room OF *JARÍ* (No 181)—[shall come under the head of *sarad &c*] Thus *upjarasam* (No 976) “when decay is near,—&c

अनश्च । ५ । ४ । १०८ ।

अचन्तादव्ययीभावाट्च् ।

No 978—AND AFTER that *Avyayibháva* which ends in AN, let there be *tach* (No 976)

नस्तद्धिते । ६ । ४ । १४४ ।

नान्तस्य भस्य टेलोपस्तद्धिते । उपरजम् । अध्यात्मम् ।

No 979—WHEN a TADDHITA-affix (No 975) FOLLOWS, there is elision OF the last vowel with what follows it (No 51) of what ends in N and is called a *bha* (No 185) Thus [there is elision of the *an* of *rājan* “a king” and *atman* “the soul,” followed by the *taddhita*-affix *tach*—see No 976—in virtue of the commencing of which affix with a vowel these words then take the name of *bha*—and we have] *uparajam* “under the king,” *adhyaत्मam* ‘over or in the spirit’

नपुंसकादन्यतरस्याम् । ५ । ४ । १०९ ।

अचन्त यत् स्त्रीषु तदन्तादव्ययीभावाट्च् वा । उपचर्मम् । उपचर्म ।

No 980—The *taddhita*-affix *tach* (No 976) is OPTIONALLY placed AFTER an *Avyayibháva* compound ending with A NUTTER word that ends in *an* Thus *upacharmam* or *upacharma* “near the skin”

अयः । ५ । ४ । १११ ।

अयन्तादव्ययीभावाट्टञ्वा । उपसमिधम् । उपसमित् ।

इत्यव्ययीभावः ।

No 981—The *taddhita*-affix *tach* (No 976) is optionally placed AFTER an *Avyayībhāva* compound that ends in A JHAY. Thus *upasamīdham* or *upasamit* (No 165) "near firewood"
So much for the *Avyayībhāva* compounds

तत्पुरुषः ।

OF THE TATPURUSHA, OR COMPOUND THE CON-
STITUENTS OF WHICH ARE (GENERALLY)
IN DIFFERENT CASES

तत्पुरुषः । २ । १ । २२ ।

अधिकारोऽयम् । प्राबहुव्रीहे ।

No 982—The term TATPURUSHA [i. e. "his man"—the expression itself—see No 992—being an example of the kind of compound now to be treated of—] is a regulating expression [to be understood in each aphorism] as far as No 1034

द्विगुश्च । २ । १ । २३ ।

तत्पुरुषसञ्ज्ञकः ।

No 983—AND the kind of compound called DWIGU (No 1003) is also called *tatpurusha* (No 982)

द्वितीया श्रितातीतपतितगतात्यस्तप्राप्तापन्नेः ।

२ । १ । २४ ।

द्वितीयान्त श्रितादिप्रकृतिकैः सुबन्तै सह वा समस्यते । कृष्ण श्रितः ।
कृष्णश्रितः । इत्यादि ।

No 984—A word ending with THE 2nd case-affix is optionally compounded WITH the words ŚRITA "who has had recourse to," ANITA "who has surpassed," PATITA "who has fallen upon," GATA "who has gone to," ATYASTA "who has passed," PRAPTA "who has reached," AND APANNA "who has reached," when these are the governing words and end with case-affixes. Thus *krishnasrita* "who has had recourse to Krishna," &c

तृतीया तत्कृतार्थेन गुणवचनेन । २ । १ । ३० ।

तृतीयान्त तृतीयान्तार्थकृतगुणवचनेनार्थशब्देन च सह वा प्राग्वत् । शङ्कुलया खण्ड' । शङ्कुलाखण्डः । धान्येनार्थः । धान्यार्थः । तत्कृतेति किम् । अत्त्या काणः ।

No 985—A word ending with THE 3RD case-affix, as before [—see No 984—is compounded] optionally WITH WHAT DENOTES THAT THE QUALITY of which is instrumentally caused by the thing signified by what ends with the 3rd case-affix, AND WITH the word ARJHA “wealth” [—the wealth being caused by that denoted by what ends with the 3rd case-affix] Thus *sankulākhanda* ‘a piece cut by the nippers’—[where the cause of the piece being cut is the nippers]—, *dhānyārtha* “wealth acquired by grain”—[where the grain is the cause of the wealth] Why do we say “caused by the thing signified, &c?” Witness *akshnā kānah* “blind of an eye”—[where the two words cannot form a compound, because the *eye* is not what makes the person blind]

कर्तृकरणे कृता बहुलम् । २ । १ । ३२ ।

कर्तरि करणे च तृतीया कृदन्तेन बहुल प्राग्वत् । हरित्रातः । नख-भिच्च । इन्द्रहणे गतिकारकपूर्वस्यापि ग्रहणम् । नखनिर्भिच्चः ।

No 986—[That which ends with] the 3rd case-affix, WHEN it denotes THE AGENT OR THE INSTRUMENT, as before [see No 984—is compounded] DIVERSELY (No 823) with what ends with A KRIT affix Thus *haritrāta* “preserved by Hari,” *nakhabhinnā* “divided by the nails” In the taking of *krit* [in the present rule] is implied that of the same when a preposition (No 222) or a word directly related to the action (No 958) precedes—thus [the combination is not obstructed, by the preposition *ni*, in the example] *nakhanni bhinnā* “quite divided by the nails”

चतुर्थी तदर्थार्थबलिहितसुखरक्षितैः । २ । १ । ३६ ।

चतुर्थ्यन्तार्थाय यत् तद्वाचिना अर्थदिभिश्च चतुर्थ्यन्त वा प्राग्वत् । यूपाय दाह । यूपदाह । तदर्थेन प्रकृतिविकृतिभाव एवेष्टः । तेनेह न । रन्धनाय स्याली ।

No 987—A word ending with THE 4TH case-affix, as before [— see No 984,—is compounded optionally] WITH what denotes THAT WHICH

IS FOR THE PURPOSE of what ends with the 4th case-affix—AND SO TOO WITH the words ARTHA “on account of,” BALI “a sacrifice,” HITA ‘salutary,’ SUKHA “pleasant,” AND RAKSHITA “kept” Thus *yūpadāru* ‘wood for a stake’ By the expression “for the purpose thereof” the special relation of a material and its modification alone is [by Patañjali] here held [to be intended] Hence, in the case of such an expression as “a vessel for washing,” composition does not take place—for the washing is not a modified form of the vessel, as a stake is a modified form of the wood which it is made of

अर्थेन नित्यसमासो विशेष्यलिङ्गता चेति वक्तव्यम् । द्विजायायम् । द्वि-
जार्थः सूपः । द्विजार्था यवागू । द्विजार्थं पयः । भूतबलिः । गोहितम् ।
गोसुखम् । गोरक्षितम् ।

No 988 —“ WITH ARTHA ‘on account of,’ IT SHOULD BE STATED THAT COMPOSITION takes place INVARIABLY, AND THAT THE COMPOUND TAKES THE GENDER OF THAT WHICH IT QUALIFIES” Thus *dvijārthah sūpah* “broth for the Brāhman,” *dvijārtho yavāgūh* “gruel for the Brāhman,” *dvijārthan payah* “milk for the Brāhman” Examples of composition with the other words enumerated in No 987 are] *bhūtabalā* ‘a sacrifice for [all] beings,’ *gohita* “what is good for cows,” *gosukha* ‘what is pleasant for cows,’ *gorakshita* “what is kept for cows”—(as grass)

पञ्चमी भयेन । २ । १ । ३७ ।

चौराद्वयम् । चौरभयम् ।

No 989 —A word ending with THE 5TH case-affix may be compounded WITH the word BHAYA “fear” Thus *chorabhaya* “fear [by reason] of a thief”

स्तोकान्तिकदूरार्थकृच्छ्राणि स्तेन । २ । १ । ३६ ।

No 990 —Words WITH THE SENSE OF STOKA “a little,” ANTIKA ‘near,’ DURA “far,”—AND also the word KRICHCHHRA “penace,” [may be compounded] WITH what ends in KTA (No 867)

पञ्चम्याः स्तोकादिभ्यः । ६ । ३ । २ ।

अनुगुत्तरपदे । स्तोकान्मुक्तः । अन्तिकादागतः । अभ्याशादागतः । दूरा-
दागतः । कृच्छ्रादागतः ।

No 991 —There is not elision OF THE 5TH case-affix (No 768) AFTER words with the sense of STOKA, &C (No 990), when a word IN

composition with them follows Thus *stokānmukta* "loosed from a little distance," *antīkādāgata* "come from near," *abhyāsādāgata* "come from studying," *dūradāgata* "come from far," *kṛchchhādāgata* "come with difficulty"

षष्ठी । २ । २ । ८ ।

सुबन्तेन प्राग्वत् । राजपुरुषः ।

No 992—A word ending with THE 6TH case-affix, as before, [—see, No 984—is optionally compounded] with what ends with a case-affix Thus *rājapuruṣa* (No 200) "the king's man" [This example, with the demonstrative pronoun *tat* substituted for the word *rājan*, gives the compound *tatpuruṣa* "his man," which is taken as the type and name of the class,—see No 982]

पूर्वापराधरोत्तरमेकदेशिनैकाधिकरणौ । २ । २ । १ ।

अवयविना सह पूर्वोदयः समस्यन्ते एकत्वसख्याविशिष्टश्चेदवयवी ।
षष्ठीसमासापवादः । पूर्वं कायस्य पूर्वकायः । अपरकायः । एकाधिकरणे
किम् । पूर्वशब्दान्नाणाम् ।

No 993—The words PURVA "front," APARA "near," ADHARA "lower," AND UTTARA "upper," are compounded WITH WHAT [word signifies a thing that] HAS PARTS, PROVIDED that THE THING having parts IS DISTINGUISHED numerically BY UNIFY This debars No 992 [which would have placed the words *pūrvā*, &c last in the compound,—whereas, being here exhibited in the nominative case—see No 969—they take the precedence] Thus *pūrvakāya* "the front of the body," *aparākāya* "the back of the body" Why do we say "provided it is the site of unity [i e provided it be one]?" Witness *pūrvacchātīrānām* "the foremost of the pupils"—[where composition does not take place, the pupils being more than one]

अर्धं नपुंसकम् । २ । २ । २ ।

समाशवाच्यधशब्दे नित्यं स्त्रीषु प्राग्वत् । अर्धं पिप्पल्या अर्धपिप्पली ।

No 994—The word ARDHA, which, when it signifies exactly equal parts (i e halves) is always NEUTER, as before [i e as directed in No 993—enters into composition] Thus *ardhapippulā* "a half of the pepper"

सप्तमी शौण्डेः । २ । १ । ४० ।

सप्तम्यन्त शौण्डादिभिः प्राग्वत् । अक्षेषु शौण्डः । अक्षशौण्डः । इत्यादि ।
द्वितीया तृतीयेत्यादियोगविभागादन्यत्रापि द्वितीयादिविभक्तीना प्रयोगवशात्
समासे ज्ञेय ।

No 995 —A word ending with THE 7TH case-affix, as before [1 e as directed in No 984—is optionally compounded] WITH the words SAUNDA “skilled,” &c Thus *akshasaunda* “skilled in dice”—and so of others

[It had been stated that words ending with the 2nd, 3rd, and other case-affixes—see Nos 984, 985, &c,—may form compounds with certain words specified in the aphorisms, but a greater latitude is found necessary—so] on the ground of usage [in the works of good authors] it is to be considered allowable to form compounds out of words ending with the 3rd and other case-affixes, elsewhere also [than where directed in the aphorisms], by disjoining the expressions 2nd, 3rd, &c [from their appropriate aphorisms], and attaching them [to others]

दिक्संख्ये संज्ञायाम् । २ । १ । ५० ।

संज्ञायामेवेति नियमार्थं सूत्रम् । पूर्वेषुकामशमी । सप्त चपयः । सप्त षथः । तेनेह न । उत्तरा वृत्ता । पञ्च ब्राह्मणाः ।

No 996 —A word signifying a POINT of the compass OR a NUMBER [enters into composition] WHEN the sense is that of an APPELLATIVE — The aphorism is intended to restrict the composition of such words to the case where the sense is that of an appellative Thus *purveshuk-amasamī* “(the town of) Ishukāmasamī-in-the-East,” *saptarshyah* “the Seven-sages,” (1 e ‘the constellation of the Great Bear) Hence not here—viz in *uttaravikshah* “northern trees,” *pañcha brāhmanah* ‘ five Brāhmins”

तद्धितार्थोत्तरपदसमाहारे च । २ । १ । ५१ ।

तद्धितार्थे विषये उत्तरपदे च परतः समाहारे च वाच्ये दिक्संख्ये प्राग्वत् । पूर्वस्या शालाया भवः पूर्वशाला इति समासे जाते । सर्वनाम्नो वृत्तिमात्रे पुवद्भावः ।

No 997 —In a case WHERE the SENSE is that OF A TADDHITAR affix (No 975), AND WHEN AN ADDITIONAL MEMBER comes after

the compound, AND WHEN AN AGGREGATE is to be expressed, then a word signifying a point of the compass or a number, as before [—see No 996—becomes compounded] Thus, when a compound is formed out of the words *pūrvasyān sālāyan bhavah* “that which is in the eastern hall,” [in which analytical exposition—see No 964—of the compound in question, the word *bhava*—see No 998—seives to represent the force of a *taddhita*-affix—] the compound having (—see No 964—) reached the form of *pūrvā + sālā*, [the feminine termination of the *pūrvā* is rejected—because Patanjali declares that] “the masculine state belongs to a pronominal, when exercising any of the five functions” [specified under No 964]

दिक्पूर्वपदादसंज्ञायां जः । ४ । २ । १०७ ।

अस्माद्वाद्यर्थे जः स्यादसंज्ञायाम् ।

No 998—Let [the *taddhita*-affix—see No 975—] *ṆA*, with the sense of “being,” &c, come AFTER A WORD PRECEDED BY another that signifies A POINT of the compass—PROVIDED the compound is NOT AN APPELLATIVE [Thus, from No 997, we have *pūrvasāla + na*]

तद्धितेष्वचामादेः । ७ । २ । ११७ ।

**जिति णिति च तद्धितेष्वचामादेरचो वृद्धिः स्यात् । यस्येति च । पौर्व-
शालः । पञ्च गावो धनु यस्येति त्रिपदे बहुव्रीहौ ।**

No 999—Let *vṛiddhi* be substituted in the room OF THE FIRST vowel OF THE VOWELS, WHEN TADDHITA-affixes FOLLOW, having an indicatory *n* (No 998) or *n* The final vowel, moreover, being elided by No 260, we have *paurvasāla* “who is in the eastern hall”—(No 997)

In the case of the *Bahuvrīhi* compound (No 1034) consisting of three terms—signifying “whose wealth is five cows”—[the rule following applies]

द्वन्द्वतत्पुरुषयोस्त्तरपदे नित्यसमासवचनम् ।

No 1000—“WHEN AN ADDITIONAL NUMBER comes AFTER (what would else be but optionally) A DWANDWA compound (No 1054) OR A TATPURUSHA (No 982), the compounding is TO BE SPOKEN OF AS INVARIABLE”

गोरतद्धितलुकि । ५ । ४ । ६२ ।

823), as before [—1 e as directed in No 984] Thus *nīlotpala* “a blue lotus” By taking, in the rule, the expression “diversely” it is meant that in some cases it is imperative to make a compound—as in the case of *krishnasarpa* “a black snake,” and sometimes it is forbidden—thus *ramo jāmādagnyah* “Rāma (called also) Jāmādagnya” “(as being the son of Jamadagni)”

उपमानानि सामान्यवचनैः । २ । १ । ५५ ।

घनश्यामः ।

No 1007 —OBJECTS OF COMPARISON are compounded WITH WORDS DENOTING WHAT IS LIKED to them Thus *ghanashyama* “cloud-black” —[1 e something black as a cloud]

शाकपार्थिवादीनामुत्तरपदलोपो वक्तव्यः । शाकप्रियः पार्थिवः । शाकपार्थिवः । देवब्राह्मणः ।

No 1008—THE ELISION OF THE SECOND MEMBER IN the compounds ŚĪKĀPĀRTHIVA, &C should be stated Thus the word *prīya* “beloved” is elided in the example *śākapārthiva* “the king of the era”—1 e the king *beloved* by (the people of) his era, *devabrahmana* “a Brāhman beloved by the gods”

नञ् । २ । २ । ६ ।

नञ् सुपा प्राग्वत् ।

No 1009—The indeclinable privative NAN, as before [1 e as directed in the foregoing rules—combines] with what ends with a case-affix

नलोपो नञः । ६ । ३ । ७३ ।

नञो नस्य लोप उत्तरपदे । अब्राह्मणः ।

No 1010—There is ELISION OF the N OF NAN (No 1009), when a word follows in composition with it Thus *abrahmana* “who is not a Brāhman”—(though a man)

तस्मान्नुडचि । ६ । ३ । ७४ ।

लुप्तनकारान्नञ उत्तरपदस्याजादेर्नुट् । अनश्वः । नैकधेत्यादौ तु नशब्देन सह सुप् सुपेति समासः ।

No 1011—Let NUT be the augment OF a word beginning with A VOWEL that comes, in composition, AFTER THAT *nan* (No 1010) of which the *n* has been elided Thus *anaswa* “(an animal) which is not a horse” But in such an expression as *narkadhā* “not at one time,” there is composition with the word *na* [1 e *nan* with its indicatory final dropped] in accordance with No 964 [‘indeclinables’ being regarded as if they had case-affixes, though these have been elided—see Nos 403 and 210]

कुगतिप्रादयः । २ । २ । १८ ।

एते समर्थेन नित्य समस्यन्ते । कुत्सितः पुरुषः । कुपुरुषः ।

No 1012—The word KU (No 399), those called GATI (Nos 222 and 1013), and PRA, &C (No 48), are invariably compounded with that with which they are connected in sense Thus *kupurusha* a “paltry man”

ऊर्यादिच्चिडाचश्च । १ । ४ । ६१ ।

ऊर्यादयश्च्यन्ता डाजन्ताश्च क्रियायोगे गतिसञ्ज्ञाः स्युः । ऊरीकृत्य । शुक्लीकृत्य । पटपटाकृत्य । सुपुरुषः ।

No 1013—AND let the words ŪRĪ (No 399) “assent,” AND THE LIKE, AND those that end with CHWI (No 1332), AND those that end with DĀCH (No 1338), when in composition with a verb, be called *gatī* (No 222) Thus (No 1012) *urukṛtya* (No 936) “having promised,” *shuklikṛtya* “having made white,” *patapatākṛtya* “having made a clattering,” *supurusha* (No 1012 and 48) “a good man”

प्रादयो गतादर्थे प्रथमया । प्रगत आचार्यः । प्राचार्यः ।

No 1014—“The words PRA, &C (No 48), WHEN THE SENSE IS that of GONE OR THE LIKE, combine WITH what ends with THE 1ST case-affix” Thus *pādhārya* “a hereditary teacher” (like Vasishṭha in the family of Rāma)

अत्यादयः क्लान्तादर्थे द्वितीयया । अतिक्लान्तो मालामिति विग्रहे ।

No 1015—“The words ATI, &C (No 48), WHEN THE THING DENOTED IS GONE BEYOND or the like, combine WITH what ends with THE 2ND case-affix” Thus we may have, as the analysis of a compound *atīkṛanto mālām* “which has surpassed the necklace”—[but, in regard to the compound, some further considerations are necessary]

एकविभक्ति चापूर्वनिपाते । १ । २ । ४४ ।

वियहे यच्चियतविभक्तिक तदुपसर्जन न तु तस्य पूर्वनिपात ।

No 1016 —AND that which, in the analytical statement of the sense of a compound, has ONE fixed CASE [whilst the word with it is compounded may vary its case] is called *upasarjana* (No 968), BUT DOES NOT (necessarily) STAND FIRST (No 969) [This furnishes occasion for next rule]

गोस्त्रियोरुपसर्जनस्य । १ । २ । ४८ ।

उपसर्जनं यो गोशब्दः स्त्रीप्रत्ययान्तं च तदन्तस्य प्रातिपदिकस्य ह्रस्वः ।

अतिमालः ।

No 1017 —Let a short vowel be the substitute OF a crude word (No 135) which ends with the word GO “a cow,” AND of that which ends with what has as its termination A FEMININE affix (No 1341) WHEN regarded as AN UPASARJANA (No 1016) Thus [the example under No 1015 becomes] *atimāla* “exceeding the necklace (in beauty)

अवाद्यः क्लृष्टाद्यर्थे तृतीयया । अवक्लृष्टः कोकिलया । अवकोकिलः ।

No 1018 —“The words AVA, &C (No 48), WHEN THE THING DENOTED IS CRIED OUT &C, are compounded WITH what ends with THE 3RD case-affix” Thus *avakohila* “what is announced by the cuckoo”—(e g the spring)

पर्यादयो भ्रानाद्यर्थे चतुर्थ्या । परिभ्रानोऽध्ययनाय पर्यध्ययनः ।

No 1019 —“The words PARI, &C (No 48), WHEN THAT DENOTED IS WEARY, &C, are compounded WITH what ends with THE 4TH case-affix” Thus *pariyadhyayana* “weary of study”

निराद्यः क्लान्ताद्यर्थे पञ्चम्या । निष्कान्तः कौशाम्ब्या निष्कौशाम्बिः ।

No 1020 —The words NIR, &c (No 48), WHEN THE THING DENOTED IS GONE BEYOND, &c, are compounded WITH what ends with THE 5TH case-affix Thus *nishkausāmbi* “who has gone beyond Kausāmbi”

तत्रोपपदं सप्तमीस्थम् । ३ । १ । ६२ ।

सप्तम्यन्ते पदे कर्मणीत्यादौ वाच्यत्वेन स्थितं यत् कुम्भादि तद्वाचकं पदमुपपदं स्यात् ।

No 1021—HERE [i e in the division of the Grammar referring to verbal roots] let the word, such as “*pot*” or the like, denoting that which, in virtue of its being a significate, is IMPLIED in a term exhibited IN THE 7TH case, such as *karmam* (No 841), be called UPAPADA (No 1022)

उपपदमतिङ् । २ । २ । १६ ।

उपपद समर्थेन नित्य समस्यतेऽतिङन्तश्च समासः । कुम्भ करोतीति कुम्भकारः । अतिङ् किम् । मा भवान् भूत् । माङि लुङिति सप्तमीनिर्देशान् माडुपपदम् । गतिकारकोपपदाना कृद्भिः सह समासवचन प्राक् सुबुत्पत्तेः । व्याघ्री । अश्वक्रीती । कच्छपी । इत्यादि ।

No 1022—AN UPAPADA (No 1021) is always compounded with that with which it is in construction—and the compound does NOT end IN A TENSE-AFFIX Thus *kumbhakāra* (No 841), “one who makes pots” Why do we say “not in a tense-affix?” Witness *ma bhavān bhūt* “let not your Honour become”—where *mān* as having been exhausted, in No 469, in 7th case, takes the name of *upapada* [but is not compounded with *bhūt*]

The compounding of a *gati* (No 222) or a *kāraṇa* (No 945), or an *upapada* (No 1021) with what ends with a *krit*-affix is declared to be effected before the case affixes present themselves Thus we have *vyāghrī* “a tigress,” *asvakṛitī* “a female (e g cow or the like) bought in exchange for a horse,” *kachchhapī* “a she-tortoise” [The word *vyāghrī* is said to be derived from the root *ghrā* “to smell,” with the *gati*-prefixes *vi* and *ā*, because the animal “goes smelling about” By Nos 839 and 524, short *a* is found in the room of the long *ā* Then, if the *vi + ā + ghrā* were not held to have become a compound before the case-affixes present themselves, in forming the feminine we should have to follow No 1341 instead of No 1373—for we should be forming the feminine of a verbal and not of a word denoting a genus And so of the other examples]

तत्पुरुषस्याङ्गुलेः संख्याव्ययादेः । ५ । ४ । ८६ ।

संख्याव्ययादेःङ्गुलन्तस्य तत्पुरुषस्य समासान्तेऽच् स्यात् । द्वे अङ्गुली प्रमाणस्य द्वङ्गुलम् । तिर्यक्तमङ्गुलेभ्यो निरङ्गुलम् ।

No 1023—Let the affix *ach* be the final of the TATPURUSHA compound WHICH BEGINS WITH A NUMERAL OR AN INDECLINABLE AND ENDS WITH AṄGULI “an inch” Thus *dvyaṅgula* (No 260) “of the measure of two inches,” *tryaṅgula* “exceeding in measure the breadth of the fingers (of a hand) ’

अहःसर्वैकदेशसंख्यातपुरयाञ्च रात्रेः । ५ । ४ । ८७ ।

एभ्यो रात्रेर्च् स्यात् । चात् सख्याव्ययादे । अहर्ग्रहण द्वन्द्वार्थम् ।

No 1024—AND let the affix *ach* come AFTER the word RĀTRĪ “night,” when it comes AFTER AHAN “a day,” SARVA “all,” WHAT SIGNIFIES A PORTION, AND SANKHYATA “numbered,” AND PUNYA “holy” By the “and” is meant that this is to hold also when the compound “begins with a numeral or an indeclinable”

The word *ahan* “a day” is taken, in this aphorism, with a view to its entering into a *Dwandwa* compound—(No 1054)

रात्राह्नाहाः पुंसि । २ । ४ । २६ ।

एतदन्तौ द्वन्द्वतत्पुरुषौ पुस्येव । अहश्च रात्रिश्चाहोरात्रः । सर्वरात्रः ।

सख्यातरात्रः ।

No 1025—*Dwandwa* (No 1054) and *Tatpurusha* compounds ending in RĀTRA (i e *rātri + ach*—see No 1024), AND AHNA (V 4 88) AND AHA (Nos 1027 and 979), appear IN THE MASCULINE only Thus *ahorātrah* (No 395, in spite of No 129, taking effect as directed by Kātyāyana) “day and night” *sarvarātrah* “the whole night,” *sankhyātarātrah* “a night numbered (as the 1st, 2nd, 13th, &c)”

सख्यापूर्वं रात्र् क्लीबम् । द्विरात्रम् । त्रिरात्रम् ।

No 1026—“The word RĀTRA ‘night,’ (No 1025) PRECEDED in composition BY A NUMERAL, IS NEUTER” Thus *dvirātram* “a space of two nights,” *trirātram* “a space of three nights”

राजाहःसखिभ्यष्टच् । ५ । ४ । ९१ ।

एतदन्तात् तत्पुरुषाष्टच् । परमराजः ।

No 1027—The *taddhita*-affix TACH comes AFTER a *Tatpurusha* compound (No 982) that ends with the word RĀJAN “a king,” AHAN “a day,” OR SAKHI “a friend” Thus *paramarājah* “a supreme king”

आन्महतः समानाधिकरणजातीययोः । ६ । ३ । ४६ ।

महाराजः । प्रकारवचने जातीयर् । महाप्रकारो महाजातीयः ।

No 1028 —Let LONG \acute{a} be the substitute (of the final) OF MAHAT "great," WHEN A WORD IN THE SAME CASE FOLLOWS, AND WHEN JÁTIYAR (V 3 69) FOLLOWS Thus *maharajah* (No 1027) "a great king"—The word *jatíyar* means "kind"—thus *mahájatíyah* "like the great"

द्व्यष्टनः संख्यायामबहुव्रीह्यशीत्योः । ६ । ३ । ४७ ।

आत् स्यात् । द्वादश । अष्टाविशतिः ।

No 1029 —Let long a be the substitute OF DWI "two" AND ASHTAN "eight," WHEN A NUMERAL FOLLOWS, but NOT WHEN the compound is A BAHUVRIHI (No 1034) NOR WHEN ASIHI "eighty" FOLLOWS Thus *dwudasa* 'twelve' (2+10), *ashtárvinsati* (No 200) "twenty-eight"

परवल्लिङ्गं द्वन्द्वतत्पुरुषयोः । २ । ४ । २६ ।

कुक्कुटमयूर्याविमे । मयूरीकुक्कुटाविमौ । अर्धपिप्पली ।

No 1030 —The GENDER OF A DWANDWA (No 1054) OR TATPURUSHA compound (No 282) IS LIKE that of the LAST word in it Thus *kukkutamayúryávime* "those two (fem) the cock and the peahen," *mayúríkukkutávimau* "those two (mas) the peahen and the cock," *ardhapippalí* "the half of the pepper" (which is fem—though *ardha* here—see No 994—is neuter)

द्विगुप्राप्तापन्नानपूर्वगतिसमासेषु न । पञ्चकपालः पुरोडाशः । प्राप्ते जीविका प्राप्तजीविकः । आपन्नजीविकः । अल कुमार्यै अलकुमारिः । अत एव ज्ञापकात् समासः । निष्कौशाम्बिः ।

No 1031 —"This (dependence of the gender on that of the last word—No 1030—) does NOT hold IN A DWIGU compound (No 1003), nor in compounds THE FIRST member of which is PRAPTA 'obtained,' APANNA 'obtained,' ALAM 'enough,' AND a GATI (No 1012)" Thus *panchakapálah puródasah* "cakes soaked in butter (and offered at a sacrifice in a dish with five compartments)"—[though *kapála* is neuter], *práptajívakah* or *apannajívakah* "who has obtained a livelihood"—[though *jívika* is fem], *alankumárah* "who is a suitable match for the girl"—which, only by the present rule, could be known to be a case

justifying composition, (so too, where a *gati* is the first member) *mshkausāmbh* “(a man) who has come out of Kauśāmbī” [though the name of the place is feminine]

अर्धर्चाः पुंसि च । २ । ४ । ३१ ।

अर्धर्चादयः पुंसि क्लीबे च स्युः । अर्धर्वः । अर्धर्वम् । एव ध्वजतीर्थशरी-
रमण्डपयूषदेहाङ्कुशकलशपात्रसूत्रादयः ।

No 1032—The words ARDHARCHA, &c may be MASCULINE AND neuter. Thus *ardharcha* or *ardharcham* “half a verse (of Scripture)” In like manner [the following words may be either masc or neut, viz] *dhvaja* ‘a flag,’ *tirtha* “a place of pilgrimage,” *surva* “the body,” *mandapa* a shed,’ *yvsha* ‘pease-soup,’ *dehā* “the body,” *anhusa* ‘a goad for an elephant,’ *kaluśa* “a jar,” *pātra* “a vessel,” *sūtra* ‘thread,’ &c

सामान्ये नपुसकम् । मृदु पचति । प्रातः कमनीयम् ।

इति तत्पुरुषः ।

No 1033—(By common consent) the NEUTER is employed WHEN the application is GENERAL [i e when nothing is qualified in particular by the word in question] Thus *mīdu pachati* “he cooks soft (anything in general that he does cook),” *prātaḥ kamanīyam* “in the morning it is pleasant”—(i e things in general are so)

So much for the *Ātपुरuśha* compounds

बहुव्रीहि ।

OF THE BAHUVRĪHI OR ATTRIBUTIVE COMPOUND

शेषो बहुव्रीहिः । २ । २ । २३ ।

अधिकारोऽयम् । प्राग्बुद्धात् ।

No 1034—Let THE REST be called BAHUVRĪHI. This is the regulating expression [to be understood in each aphorism] as this is

No 1054

अनेकमन्यपदार्थे । २ । २ । २४ ।

अनेक प्रथमान्तमन्यस्य पदस्यार्थे वर्तमान वा समस्यते स बहुव्रीहिः ।

No 1035 —[A collection of] MORE WORDS THAN ONE in the nominative, employed TO DENOTE THE SAME THING AS ANOTHER WORD is optionally compounded —this is a *Bahuvrīhi* compound (No 1034)

सप्तमीविशेषणो बहुव्रीहौ । २ । २ । ३५ ।

सप्तम्यन्त विशेषण च बहुव्रीहौ पूर्व स्यात् । कण्ठेकाल । अत एव ज्ञापकाद्बुधिकरणपदो बहुव्रीहिः ।

No 1036 — A word in THE 7TH CASE AND AN EPIHET shall stand first IN a *BAHUVRĪHI* compound Thus *lantheḍāla* “who is black in the throat—(‘iva)” [Had the noun not been in the 7th case, the epithet must have come first—thus *kālahantha* “black throated”] From this we learn that a *Bahuvrīhi* compound may consist of words in different cases—[though No 1035 speaks of them as being all alike in the nominative]

हलदन्तात् सप्तम्याः संज्ञायाम् । ६ । ३ । ६ ।

हलन्ताददन्ताच्च सप्तम्या अलुक् । त्वचिसारः । प्राप्तमुदक य प्राप्तो-द्रको ग्रामः । ऊठरथोऽनड्वान् । उपहृतपशू रद्रः । उदृतौदना स्याली । पीता-म्बरो हरिः । वीरपुरुषको ग्रामः ।

No 1037 —There is not elision OF THE 7TH case-affix AFTER what ends in A CONSONANT OR SHORT A, WHEN the case is that of AN APPELLATIVE Thus *wachisa)a* “a lambru (the pith, or strength of which is in its cuticle)

[Other examples of *Bahuvrīhi* compounds are] *praptodoko gramah* “a village at which the water has come,” *ūdhanatho, nadwām* “an ox by which the car is borne,” *upahritapaśū rōdron* (No 131) “Rudra, to whom cattle are offered (by being turned loose),” *uddhr̥taudanā sthālī* “a pot from which the boiled rice has been taken out,” *pitāmbaro harīh* “Hari, whose garments are yellow,” *viśpuraśhako gramah* “a village the men of which are heroes”

प्रादिभ्यो धातुञ्जस्य वाच्यो वा चोत्तरपदलोपः । प्रपतितपर्यः । प्रपर्यः ।

No 1038 —“The OPTIONAL compounding OF WHAT ARISES FROM A VERBAL FOOT coming AFTER PPA & C (No 48), SHOULD BE STATED AND THE ELISION OF THE TERM SUBSEQUENT (—here subsequent to the prefix)” Thus *praparnah* “(a tree) of which the leaves are all fallen” —[the word *patita* being omitted in the compound

नञोऽस्त्यर्थाना वाच्यो वा चोत्तरपदलोपः । अविद्यमानपुत्रोऽपुत्रः ।

No 1039 — "The compounding OF words SIGNIFYING 'WHAT EXISTS' COMING AFTER the negative NAN (No 1010), SHOULD BE STATED, AND THE OPTION ELISION OF THE SECOND OF THE TERMS" Thus *avidyamāna-putra* or *aputra* "of whom there exists not a child"—(i e childless)

स्त्रियाः पुंवद्भाषितपुंस्कादनूङ् समानाधिकरणे
स्त्रियामपूरणीप्रियादिषु । ६ । ३ । ३४ ।

उक्तपुंस्कादनूङ् ऊङोऽभावो यत्र तथाभूतस्य स्त्रीवाचकशब्दस्य पुवाचक-
स्यैव रूप समानाधिकरणे न तु पूरण्या प्रियादौ च । गोस्त्रियोरिति ह्रस्वः ।
चित्रगु । रूपवद्भाष्यं । अनूङ् किम् । वामोरुभाष्यं ।

No 1040 — WHEN THERE IS NOT UN AFTER WHAT is employed in SPEAKING OF what is MASCULINE,—i e where there is the absence of the feminine affix *un*—(see No 1376 (the form OF such a FEMININE word becomes LIKE the MASCULINE WHEN a FEMININE word IN THE SAME CASE FOLLOWS (in the compound)—but NOT IF this (word that follows) is an ORDINAL, OR is the word PRIYA "beloved" &c

[Thus—when we mean to speak of a man as having "a brindled cow"—the two words *chitrā gauḥ* being converted into an epithet], *gau* becomes short, by No 1017, [and then, by the present rule, the *chitrā*, which is "followed by a feminine word in the same case"—viz by *gauḥ*—, becomes "like the masculine"—i e becomes *chitra*—so that we have] *chitruguh* " (a man who has a brindled cow ' In like manner [from *ūpavulī bhariyā* 'a handsome wife"] *ūpavadbhāryah* "who has a handsome wife" Why do we say 'when there is not *un*?' Witness *vāmorūbhāryah* "one who has a wife with handsome thighs" [where the feminine affix *un*—No 1380—by which the final of the word *un* 'a thigh' was lengthened, remains]

अप् पूरणीप्रमाणयोः । ५ । ४ । ११६ ।

पूरणार्थप्रत्ययान्त यत् स्त्रीलिङ्ग तदन्तात् प्रमाण्यन्ताच्च बहुव्रीहेरपु स्यात् ।
कल्याणी पञ्चमी यामा राज्ञीणा ताः कल्याणीपञ्चमा राज्ञयः । स्त्री प्रमाणी
यस्य स्त्रीप्रमाणः । अप्रियादिषु किम् । कल्याणीप्रियः । इत्यादि ।

No 1041 — WHEN a feminine word ends with an affix giving the sense of AN ORDINAL, let the affix AP be AFTER the *Bahuvrihi* com-

pound (No 1034) which ends therewith or with the word PRAMANI 'a witness' Thus *kalyāṅṅpañchamā rātrīyāḥ* "nights, the fifth of which is auspicious," *stīryamanah* "having a woman for witness or authority"—(a suit &c) Why do we say (in No 1040) "not it this is the word *priya*, &c" ? Witness *kalyāṅṅpriyoh* "whose beloved is an honourable woman,"—and so on

बहुव्रीहौ सकृथ्यत्वाः स्वाङ्गात् षच् । ५ । ४ ।

११३ ।

स्वाङ्गवाचिसकृथ्यत्वंताद्बहुव्रीहेः षच् । दीर्घसक्यः । जलजाती । स्वाङ्गात् किम् । दीर्घसक्यि शकटम् । स्थूलात्ता वेणुयष्टि । अत्योऽर्शनादिति वक्ष्य-
मायोगोऽच् ।

No 1042—Let the affix SHACH come AFTER the words SAKTHI "the thigh" AND AKSHI "the eye" final IN A BAHUVRIHI compound and denoting A PART OF THE BODY Thus *dṛghasakthah* "whose thighs are long," *jalahakshh* (No 1348) "lotus-eyed" Why do we say "denoting a part of the body" ? Witness *dṛghasakthi sakatham* "a cat with long shafts," *sthūlakshā venuyashṭih* "a bambu-staff with large eyes"—[meaning the marks at the joints left on removing the twigs that grew there] In this last example, as will be stated in No 1004, the affix is *ach*

द्वित्रिभ्यां ष सूर्धः । ५ । ४ । ११५ ।

द्विमूर्धे. । त्रिमूर्धे. ।

No 1043—Let the affix SHA be placed AFTER the word MÚRDHAN 'the head' coming AFTER DWI "two" OR TRI "three" Thus *dwimurdhah* (No 979) 'who has two heads,' *trimurdhah* "who has three heads"

अन्तर्बहिर्भ्यां च लोभः । ५ । ४ । ११७ ।

अप स्यात् । अन्तर्लामः । बहिर्लामः ।

No 1044—AND let the affix *ap* be placed AFTER the word LOMAN 'hair' coming AFTER the word ANIAR "within" OR VAHIS 'without' Thus *antarlomah* "that (is a fur garment) of which the hair is inside" *varialomah* "that of which the hair is outside"

पादस्य लोपोऽहस्त्यादिभ्यः । ५ । ४ । १३८ ।

हस्त्यादिवर्जितादुपमानात् परस्य पादस्य लोपः । व्याघ्रस्येव पादावस्य
व्याघ्रपात् । अहस्त्यादिभ्यः किम् । हस्तिपादः । कुशूलपादः ।

No 1045 —There is ELISION OF (the last letter) of the word PADA 'a foot,' employed as an object of comparison, but NOT AFTER the words HASTIN an elephant," &c Thus *vyāghrapat* "whose feet are like those of a tiger" Why do we say "not after *hastin*, &c"? Witness *hastipadah* "whose feet are like those of an elephant," *kusulapadah* ' whose feet are like large gram jars "

संख्यासुपूर्वस्य । ५ । ४ । १४० ।

लोपः स्यात् । द्विपात् । सुपात् ।

No 1046 —Let there be elision OF it (1 e of the final of *pāda* 'foot"—(No 1045) PRECEDED BY A NUMERAL AND by SU Thus *dvipāt* "whose feet are two" —(1 e a biped), *supāt* ' whose feet are good "

उद्विभ्यां काकुदस्य । ५ । ४ । १४८ ।

लोपः स्यात् । उत्काकुत् । विककाकुत् ।

No 1047 —Let there be elision (of the final) OF KĀKUDA "the palate" AFTER UT AND VI Thus *utkākud* "who has a high palate," *vikākud* "who has a wrongly formed palate "

पूर्णाद्विभाषा । ५ । ४ । १४९ ।

पूर्णकाकुत् । पूर्णकाकुदः ।

No 1048 —AFTER the word PŪRNA (the elision of the final of *kākuda*—No 1047 takes place) OPTIONALLY Thus *purṇākakud* or *purṇākākudah* "whose palate is complete "

सुहृद्दुर्हृदौ मित्रामित्रयोः । ५ । ४ । १५० ।

सुहृन्मित्रम् । दुर्हृदमित्रः ।

No 1049 —The forms SUHRID AND DURHRID, WITH THE SENSE OF FRIEND AND FOE [are the only forms admissible, whether you suppose them to be compounds of *hrīd* or of *hrīdaya* "the heart"] Thus *suhrid* "whose heart is well-affected," *durhrīd* "whose heart is ill-affected, "

उरःप्रभृतिभ्यः कप् । ५ । ४ । १५१ ।

No 1050 —AFTER the word URAS “the breast,” &C [when final in a compound], let there be the affix KAP

कस्कादिषु च । ८ । ३ । ४८ ।

एष्विण उत्तरस्य विसर्गस्य षोऽन्यस्य तु सः । इति सः । व्यूढोरस्कः ।
प्रियसर्पिष्कः ।

No 1051 —AND IN the words KASKA “who? who? &” SH is the substitute of *visarga* coming after an *in*—but of another (i e of *visaṅga* coming not after an *in*) there is *s* Thus *vyūḍhoraskah* “whose chest is broad,” *prīyasarpishkah* “to whom clarified butter is pleasant”

निष्ठा । २ । २ । ३६ ।

निष्ठान्त बहुव्रीहौ पूर्व स्यात् । युक्तयोगः ।

No 1052 —What ends with A NISHTHA (No 866) shall stand first in a *Bahuvrīhī* compound Thus *yuktayoga* “who is devoted to devotion”

शेषाद्विभाषा । ५ । ४ । १५४ ।

अनुक्तसमासान्ताद्बहुव्रीहेः कच्चा । महायशस्कः । महायशाः ।

इति बहुव्रीहिः ।

No 1053 —The affix *lop* is OPTIONALLY placed AFTER THE REMAINDER—i e after any *Bahuvrīhī* compound in respect of which no other affix is enjoined as the final of the compound Thus *mahāyashaskah* or *mahāyashas* “whose renown is great”

So much for the *Bahuvrīhī* Compounds

द्वन्द्वः ।

OF THE DWANDWA OR AGGREGATIVE COMPOUND

चार्थे द्वन्द्वः । २ । २ । २६ ।

अनेक सुबन्त चार्थे वर्तमान वा समस्यते स द्वन्द्वः । समुच्चयान्वाचयेत्-
रेतरयोगसमाहाराश्चार्थाः । तत्रेश्वर गुरु च भजस्वेति परस्परनिरपेक्षस्यानेक-

स्यैऋस्मिन्नन्वयः समुच्चयः । भिन्नामट गा चानयेत्यन्यतरयानुषङ्गित्वेनान्व-
योऽन्वाच्चयः । अनयोरसामर्थ्यात् समासो न । धवखडिरौ द्विन्धीति मिलिता-
नामन्वय इतरेतरयोगः । सज्ञापरिभाषामिति समूहः समाहारः ।

No 1054—When a set of several words ending with case-affixes stands in a relation expressible by "AND," the set is optionally made into a compound—this is called DWANDWA 'doubling' or 'coupling' The meanings that may be indicated by "and" are 'community of reference,' 'collateralness of reference,' 'mutual conjunction,' and 'lumping' For example—*bhajaswa gurum shu* "reverence God and thy teacher"—here the dependence on one (and the same verb), of the mutually unrelated set of more than one, is what we call "community of reference" In the example *bhikshāmata gon chānuya* 'go for alms and bring the cow,' the relation founded on the one or the other's being concerned in a collateral action—is what we call "collateralness of reference" In these two cases composition does not take place, because the words are not directly related to one another—(No 962) In the example *dhruvā-khadirau chhindhi* "cleave (alike) the Mimosa and the Girdler—the relation of the two mixed up (in one action of which they are spoken of as the joint object) is what we call "mutual conjunction" 'Lumping' is aggregation (into a neuter singular word)—as in the example *sanjñāparibhāsham* "an appellative and a maxim of interpretation"

राजदन्तादिषु परम् । २ । २ । ३१ ।

एषु पूर्वप्रयोगार्हे पर स्यात् । दन्ताना राजा राजदन्तः ।

No 1055—IN THE WORDS RĀJADANTA AND THE LIKE, let that be FIRST which is (according to No 969) proper to be placed first Thus *rājadantah* "a chief of teeth" (i e an eye-tooth)

धर्मादिष्वनियमः । अर्थधर्मौ । धर्मार्थौ । इत्यादि ।

No 1056—"In regard to the words DHARMA AND THE LIKE, there is NO fixed RULE" Thus *arthadharmanau* or *dharmaarthau* "wealth and virtue" or "virtue and wealth," &c

द्वन्द्वे घि । २ । २ । ३२ ।

पूर्वं स्यात् । हरिहरौ ।

No 1057—IN A DWANDWA compound, let a word called GHI (No 190), stand first Thus *hariharau* "Hari and Hara"

अजाद्यदन्तम् । २ । २ । ३३ ।

ईशकृष्णौ ।

No 1058—[And likewise—see No 1057—] WHAT BEGINS WITH A VOWEL AND ENDS WITH SHORI A Thus *ishakrishnau* 'the Lord and Krishna'

अल्पाच्तरम् । २ । २ । ३४ ।

शिवकेशवौ ।

No 1059—[And likewise—] see No 1057—THAT WHICH HAS FEWER VOWELS Thus *shivakesarau* 'Śiva and Kesava'

पिता मात्रा । १ । २ । १० ।

मात्रा सहोक्तौ पिता वा शिष्यते । पितरौ । मातापितरौ ।

No 1060—The word PITRI 'father,' when spoken of ALONG WITH MATRI "mother," is optionally left alone Thus *patarau* or *matāpitārau* "one's parents"

द्वन्द्वश्च प्राणितूर्यसेनाङ्गानाम् । २ । ४ । २ ।

एषा द्वन्द्व एकवत् । प्राणिपादम् । मार्दङ्गिकाणविकम् । रथिकाश्वा-
रोहम् ।

No 1061—AND A DWANDWA compound OF words signifying members of LIVING BEINGS, AND PLAYERS (or singers or dancers), AND component PARTS OF AN ARMY, shall be singular Thus *panipadam* "the hand and foot," *mārdāngikapānavikam* "players on the *mri-danga* and *panava* (kinds of drums)," *rathikāśvāroham* "the chariots and the cavalry"

द्वन्द्वान्चद्वेषहान्तात् समाहारे । ५ । ४ । १०६ ।

चवर्गान्ताद्वेषहान्ताच्च द्वन्द्वान्च स्यात् समाहारे । वाक्त्वचम् । त्वक्-
सजम् । शमीद्वेषदम् । वाक्त्वेषम् । कत्रोपानहम् । समाहारे किम् । प्रावृट्-
शरदौ ।

इति द्वन्द्वः ।

No 1062—AND AFTER A DWANDWA compound, ENDING IN A PALATAL, or D, or SH, OR H, let there be the affix *façh*, WHEN the com

pound is a neuter AGGREGATE Thus *vāktvacham* 'the organs of speech and of touch,' *twakṣajam* "the skin and a chaplet," *samī-trishadam* "Acacia-suma and a stone," *vāktvisham* "eloquence and splendour," *chhatropanaham* "umbrella and shoes" Why do we say then the compound is a neuter aggregate?" Witness *prārit-sarādau* 'the rains and the cold weather'

So much for the *Dvandva* Compounds

समासान्ताः ।

OF THE AFFIXES WHICH COME AT THE END OF COMPOUNDS

ऋक्पूरब्धूःपथामानक्षे । ५ । ४ । ७४ ।

ऋगाद्यन्तस्य समासस्य अप्रत्ययोऽन्तावयव । अक्षे या धूसदन्तस्य न । अर्धर्चः । विष्णुपुरम् । विमलाप सर । राजधुरा । अक्षे तु । अक्षधू । दृढधुरक्षः । सखिपथः । रम्यपथो देशः ।

No 1063—The affix *a* is the end-portion of a compound which ends with RICH "a verse (of Scripture)," PUR "a city," AP "water," DHUR "a burthen," PATHIN "a load"—but not of that which ends with *dhu* when relating to AKSHA "an axle-tree" Thus *ardharacha* 'half a verse (of Scripture)," *vishnupura* "the city of Vishnu," *amalōpan sarah* "a lake the water of which is pure," *rajadhurā* (No 1341) "the king's load (of government),"—but when relating to *aksha*—*akshadhuh* "the shafts attached to the axle-tree," *dardha-dhūrakshah* "an axle the shafts attached to which are strong" Then again, *sakhipathah* "the road of a friend," *ramyapatho desah* "a place the road of which is pleasant"

अक्षोऽदर्शनात् । ५ । ४ । ७६ ।

अचक्षुःपर्यायादक्षोऽच् स्यात् । गवामक्षीव गवाक्षः ।

No 1064—Let the affix *ach* come [in a compound] AFTER the word AKSHI, when it is NOT a synonyme of THE ORGAN OF VISION Thus *gavāksha* "a bull's eye (a small window, so called)."

उपसर्गादध्वनः । ५ । ४ । ८५ ।

प्रगतोऽध्वान प्राध्वो रथः ।

No 1065 —[Let the affix *ach* come, in a compound] AFTER ADHWAN “a road,” coming AFTER AN UPASARGA (No 48) Thus *prādhwō athah* “a carriage that has got upon the road”

न पूजनात् । ५ । ४ । ६६ ।

पूजनार्थात् परेभ्यः समासान्ता न स्युः । सुराजा । अतिराजा ।

इति समासान्ताः ।

No 1066 —[The *taddhita* affixes—see No 1027, &c —] which come at the end of compounds, shall NOT come after words coming AFTER what is intended for PRAISE Thus (in spite of No 1027) *surājan* “a good king,” *atirājan* “a pre-eminent king”

So much for the affixes which come at the end of Compounds

तद्धिताः ।

OF WORDS ENDING WITH TADDHITA AFFIXES

समर्थानां प्रथमाद्वा । ४ । १ । ८२ ।

इदमधिक्रियते । प्राग्दिश इति यावत् ।

No 1067 —(The *taddhita* affixes) ON THE ALTERNATIVE (of their being employed at all), come AFTER the word that is signified by THE FIRST OF THE WORDS IN CONSTRUCTION (in an aphorism) This applies to all the aphorisms as far as No 1284

[N B—Primitive nouns having been formed from verbs by adding the *kr* affixes—No 816—, other nouns may again be derived from the primitive nouns, to imply every possible relation to the things, actions, or notions, which the primitives express The affixes forming these derivative nouns are called *tad-dhita* because the nouns denote some thing ‘relating or belonging to that’ which is primitive]

अश्वपत्यादिभ्यश्च । ४ । १ । ८४ ।

इभ्योऽण् स्यात् प्राग्दीव्यतीयेष्वर्थेषु ।

No 1068 —AND let the affix *an*, in the senses of the various affixes occurring antecedently (in the order of the *Ashtādhyāyī*) to No 1203 come AFTER these—VIZ, AŚWAPATI “a lord of horses,” &c

तद्धितेष्वचामादेः । ७ । २ । ११७ ।

जिति णिति च तद्धिते परेष्वचामादेरचो वृद्धिः स्यात् । अश्वपतेरपत्यादि
आश्वपतम् । गाणपतम् ।

No 1069 —WHEN A TADDHITA AFFIX FOLLOWS, with an indicatory *n* or *n*, let there be *vriddhi* in the room OF THE FIRST VOWEL AMONG THE VOWELS Thus, to denote the offspring, &c of (one of the kings styled) *Aswapati*, we may have *áswapata* (No 1068) So again *ganapata* “the offspring, &c, of *Ganapati* (1 e of *Ganesa*)

दित्यदित्यादित्यपत्युत्तरपदारण्यः । ४ । १ । ८५ ।

प्राग्दीव्यतीयेष्वर्थेषु । दितेरपत्य दैत्यः । अदितेरादित्यस्य वा आदित्यः ।
प्राजापत्यः ।

No 1070 —Let the affix NYA, in the senses of the various affixes occurring antecedently to No 1203 come AFTER the proper names DITI, ADITI, AND ADITYA “the sun,” AND THAT WHICH HAS the word PAII AS ITS FINAL MEMBER Thus *dantya* ‘a descendant of Diti,” *aditya* “a descendant of Aditi,” or “(a descendant) of the sun,” *prajapatya* “a descendant of *Prajapati*”

देवाद्यज्ञौ । दैव्यम् । दैवम् ।

No 1071 —“AFTER DEVA “a god,” let there be the affixes YAN AND AN” Thus *darvya* or *darva* ‘divine”

बहिषष्टिलोपो यञ् च । बाह्य । ईकञ् च ।

No 1072 —“Let there be ELISION OF the TI (No 52) OF VAHIS “out,” AND let there be the affix YAN” Thus *váhya* “external And the affix *vak* may be employed (which gives occasion to the rule following)

किति च । ७ । २ । ११८ ।

अचामादेरचो वृद्धिः स्यात् । बाहीकः ।

No 1073 —AND WHEN IT (the *taddhita* affix) HAS AN INDICATORY K, let there be *vriddhi* in the room of the first vowel of the vowels (in the word) Thus *váhika* “external”

गोरजादिप्रसङ्गे यत् । गोरपत्यादि गव्यम् ।

No 1074 —“WHEN an affix BEGINNING WITH A VOWEL PRESENTS ITSELF AFTER the word GO “a cow,” let the affix YAT (be substituted

tor it)" Thus "what is descended (or procured, &c) from a cow" is expressed by *gavya* (No 31)

उत्सादिभ्योऽञ् । ४ । १ । ८६ ।

त्रौत्सः । इत्यपत्यादिविकारान्तार्थाः । प्रत्ययाः ।

No 1075—Let the affix AN come AFTER UTSA, &c Thus *autsa* a descendant of Utsa "

So much for the affixes that convey the senses beginning with posterity" (No 1077) and ending with 'change' (No 1195)

स्त्रीपुंसाभ्यां नञ्स्रजौ भवनान् । ४ । १ । ८७ ।

धान्याना भवनइत्यतः प्रागर्थेष्वभ्यामेतौ स्त । स्त्रैण । पौंसः ।

No 1076—In the senses specified in the aphorisms reckoning from this one AS FAR AS No 1249, the two NAN AND SNAN come AFTER these two words STRI "a female" AND PUNS "a male" Thus *staina* "female," *pañsna* "male"

तस्यापत्यम् । ४ । १ । ९२ ।

बाध्नन्तात् कृतसधे समर्थोदपत्येऽर्थे उक्ता बह्व्यमोणाश्च प्रत्यया वा स्युः ।

No 1077—Let the affixes already mentioned, or to be mentioned come optionally, in the sense of THE OFFSPRING THEREOF, after what word ending with the sixth case-affix, and having completed its junction [with whatever it may require to be compounded with], is in grammatical relation thereto

[N B—Were the affix applied to a word standing at the end of a compound, before the word had completed its junction with the other words in the compound, then such a rule as No 1069 would not apply to the whole term, and the alteration directed would fall upon the wrong letter]

ओर्गुणः । ६ । ४ । १४६ ।

उवर्णान्तस्य भस्य गुणस्तद्धिते । उपगोरपत्यमौपगवः । आश्वपत । दैत्यः । त्रौत्सः । स्त्रैणः । पौंसः ।

No 1078—Let GUNA be in the room of a *bha* (No 185) ending in U or Ú, when a *taddhata* affix follows Thus *aupagava* (No 1069) 'a descendant of Upagu,' [and then, as examples of No 1077] *aswapata* "a descendant of an Aśwapati," *dartya* 'a descendant of Diti,"

autsa "a descendant of *Utsa*," *strama* "produced from a woman,"
paumsna "produced by a man"

अपत्यं पौत्रप्रभृति गोत्रम् । ४ । १ । १६२ ।

अपत्यत्वेन विवक्षित पौत्रादि गोत्रसज्ञ स्यात् ।

No 1079 —Let what is spoken of as POSTERITY, BEGINNING WITH GRANDSONS, be called GOTRA

एको गोत्रे । ४ । १ । ६३ ।

प्रत्यय स्यात् । उपगोर्गोत्रापत्यमौपगव ।

No 1080 —WHEN DESCENDANTS, BEGINNING WITH THE GRANDSON (No 1079), are spoken of, let there be but ONE affix Thus *aupagava* 'a descendant such as a grandson or still lower descendant of Upagu [the word being the same as that—No 1078—which denotes "a son of Upagu"]

गर्गादिभ्यो यञ् । ४ । १ । १०५ ।

गोत्रापत्ये । गर्गस्य गोत्रापत्य गार्ग्यः । वात्स्यः ।

No 1081 —Let YAN be the affix AFTER GARGA AND THE LIKE when the sense is that of a descendant not nearer than a grandson (No 1079). Thus *gargya* 'a grandson, or still lower descendant of Garga' *vatsya* 'a descendant of Vatsa'

यजजोश्च । २ । ४ । ६४ ।

गोत्रे यद्व्यजन्तमजन्त च तदवयवयोरेतयोर्लुक् तत्कृते बहुत्वे न तु स्त्रियाम् । गर्गाः । वात्साः ।

No 1082 —AND there is elision OF these two, YAN (No 1081) AND AN (No 1075), being parts of what, ending with *yun* or *an* has the sense of a descendant not nearer than a grandson (No 1079), when the word [of itself, and not as part of a compound epithet dependent on another word] takes the plural,—but not in the feminine Thus *gargah* "the male descendants of Garga," *vatsah* "the male descendants of Vatsa"

जीवति तु वंश्ये युवा । ४ । १ । १६३ ।

वंश्ये पित्रादौ जीवति पौत्रादेर्यदपत्य चतुर्थादि तद्व्यवसन्नमेव स्यात् ।

1083—BUT WHEN ONE IN A LINE of descent, beginning with a father (and reckoning upwards), IS ALIVE, let the descendant of a grandson or still lower descendant, beginning (therefore) with the fourth (in the order of descent) be called YUVAN [—and not *gotra* No 1079]

गोत्राद्यून्यस्त्रियाम् । ४ । १ । ९४ ।

यून्यपत्ये गोत्रप्रत्ययान्तादेव प्रत्ययः स्यात् स्त्रिया तु न युवसज्ञा ।

No 1084—WHEN a descendant of the description denoted by YUVAN (No 1083) is spoken of, let the affix be attached only AFTER what already ends with an affix marking a DESCENDANT AS LOW AT LEAST AS A GRANDSON —but, IN THE FEMININE, the word is NOT termed *yuvān* [not treated accordingly]

यज्ञिज्ञौश्च । ४ । १ । १०१ ।

गोत्रे यौ यज्ञिज्ञौ तदन्तात् फक् ।

No 1085—AND let *phok* come AFTER what ends with YAN AND IN, signifying a descendant (No 1075) at least as low as a grandson, [when a further descendant of the description mentioned in No 1083, is to be denoted]

**आयनेयीनीयियः फढखच्छघां प्रत्ययादीनाम् ।
७ । १ । २ ।**

प्रत्ययादेः फस्य अयन् ढम्प्येय खस्य ईन् छस्य ईय घस्य इय एते स्यु ।
गर्गस्य युवापत्य गार्ग्यायणः । दाक्षायणः ।

No 1086—Let there be AYAN in the room OF PHA, EY in the room OF DHA, IN in the room OF KHA, IY in the room OF CHHA, AND IY in the room OF GHA, being INITIALS OF AFFIXES Thus *gārgyāyana* (No 1085) ‘a distant descendant of Garga,’ *dāksḥayana* ‘a distant descendant of Dakḥa’—[Garga and Dakḥa being alive, or some one intermediate between them and the descendants so named being alive]

अत इज् । ४ । १ । ९५ ।

अपत्येऽर्घे । दाक्षिः ।

No 1087—Let IN, in the sense of a descendant, come AFTER what ends in SHORT A Thus *dāksḥ* (No. 260) “a descendant of Dakḥa”

बाह्वादिभ्यश्च । ४ । १ । ९६ ।

बाहवि । औडुलोमिः । आङ्गतिगणोऽयम् ।

No 1088 —AND AFTER BAHU, &c [let *m*, No 1087, come] Thus *bāhavi* (No 1078) “a descendant of Bāhu,” *audaloma* ‘a descendant of Uduloman”

This is a class of words recognizable only by the form—(see No 53)

अनृष्यानन्तर्ये बिदादिभ्योऽञ् । ४ । १ । १०४ ।

ये त्वत्रानृषयस्तेभ्योऽपत्येऽन्यत्र तु गोत्रे । बिदस्य गोत्र बैदः । बैदौ । बिदाः । पुत्रस्यापत्य पौत्र । पौत्रौ । पौत्राः । एव दौहित्रादयः ।

No 1089 —Let there be the affix AN AFTER BIDA, &c, IN THE SENSE OF IMMEDIATE DESCENDANT (OF SON) AFTER those which are NOT names of sanctified SAGES, but otherwise in the sense of a descendant not nearer than a grandson (No 1079) Thus *barda* ‘the descendant (not nearer than a grandson) of (the sanctified sage) Bida,” which in the dūal becomes *bardau*, and in the plural *bidah* (No 1082) then again *pautra* ‘a son’s son (i e grandson)”—dual *pautrau* plural *pautrah*—(No 1082 not applying to this, because the derivation is not of the kind called *gotra*—No 1079) In the same way *dauhitra* (No 1086, ‘a daughter’s son,” and the like

शिवादिभ्योऽण् । ४ । १ । ११२ ।

अपत्ये । शैव । गङ्गः ।

No 1090 —Let the affix AN come AFTER SIVA, &c in the sense of offspring Thus *sona* ‘a descendant of Siva,” *ganga* ‘a descendant of Gaṅgā”

ऋष्यन्धकवृष्णिकुरुभ्यश्च । ४ । १ । ११४ ।

ऋषिभ्यः । वासिष्ठः । वैश्वामित्रः । अन्धकेभ्यः । श्वाफल्कः । वृष्णिभ्यः । वासुदेवः । कुरुभ्यः । नाकुलः । साहदेवः ।

No 1091 —AND (the affix *an* may come) AFTER names of sanctified SAGES, AND of persons belonging to the ANDHAKA, VRISHNI, AND KURU race It comes after the names of sages in the examples *vāśiṣtha* “a descendant of (the sage) *Vasishtha*,” and *varṣvāmītra* “a descendant of *Viśvāmītra*,” after the *andhakas* in *śvāphalka* ‘a des-

endant of Śwaphalka, after the *Viṣṇus* in *vāsudeva* ‘the son of Vasudeva,’ and after the *Kurus* in *nākula* ‘a descendant of Nakula,’ and *sāhadeva* ‘a descendant of Sahadeva’

मातुरुत् संख्यासंभद्रपूर्वायाः । ४ । १ । ११५ ।

संख्यादिपूर्वस्य मातृशब्दस्य उदादेशः स्यादण् प्रत्ययश्च । द्वैमातुर ।

षास्मातुरः । सामातुरः । भाद्रमातुरः ।

No 1092 —Let U be the substitute OF the word MĀTRĪ ‘a mother’ PRECEDED BY A NUMERAL, OR by SAM, OR BHADRA, and let there be the affix *an* Thus *dvamātura* (No 37) ‘having a mother and a step mother’—(meaning Ganesa), *ṣaṣṭamātura* ‘having six mothers’—(meaning Kāntikeya who was brought up by the six Kṛttikās), *sanmātura* ‘whose mother is good,’ *bhādrāmātura* ‘having an illustrious mother’

स्त्रीभ्यो ढक् । ४ । १ । १२० ।

स्त्रीप्रत्ययान्तेभ्यो ढक् । वैनतेयः ।

No 1093 —AFTER words ending with FEMININE affixes (No 1341) let there be the affix DHAK (No 1086) Thus *vainateya*, ‘the son of Vinatā’—(meaning Garuda)

कन्यायाः कनीन च । ४ । १ । ११६ ।

चादण् । कानीनो व्यासः कर्णश्च ।

No 1094 —AND let KANINA be the substitute OF KANYA By the ‘and’ the affixing of *an* is indicated Thus *kānina* ‘the son of an unmarried woman’ —e g Vyāsa or Karna

राजश्चशुराद्यत् । ४ । १ । १३७ ।

No 1095 —AFTER RAJAN AND SWAŚURA, let there be the affix YAT राज्ञो ज्ञातावेव ।

No 1096 —“AFTER RAJAN, ONLY WHEN IT MEANS the regal CASTE (does the affix directed by No 1095 come)

ये चाभावकर्मणोः । ६ । ४ । १६८ ।

यादौ तद्वित्तेऽन् प्रकृत्या स्याच्च तु भावकर्मणोः । राजन्यः । ज्ञातावेवेति

किम् ।

No 1097—AND WHEN a *taddhita* affix, beginning with y, follows let AN (if the word ends in *an*) remain in its shape unaltered, but NOT WHEN THE SENSE IS THAT OF ACTION OR STATE Thus *rajanya* (Nos 1095 and 1096) “a Kshatriya or man of the regal caste”—— (whereas “the royal state of a king,” by No 979, would be *rajya*) Why do we say, in No 1096, “only when it means the regal caste ?” [For the reply see the example under the next rule]

अन् । ६ । ४ । १६७ ।

अन् प्रकृत्याणि परे । राजनः । श्वशुर्यः ।

No 1098—Let AN (at the end of a word) remain in its original form (in spite of No 979), when the affix *an* follows Thus *rajana* ‘the son of a king’ (who need not have had a Kshatriya mother, in which case he will not be of the Kshatriya race—see No 1097) Then again, by No 1095, we have *svasur ya* “the son of a father-in-law

क्षत्राद् घः । ४ । १ । १३८ ।

क्षत्रियः । जातावित्येव । क्षत्रिन्यः ।

No 1099—AFTER KSHATRA, let there be the affix GHA Thus *kshatrya* (Nos 1086 and 260) “one of the caste of the Kshatrias” This is the form of the derivative only when the caste is spoken of—for otherwise the derivative is *kshatri* (No 1087) “a descendant of a Kshatra” (not necessarily by a Kshatra mother)

रेवत्यादिभ्यष्टक् । ४ । १ । १४६ ।

No 1100—AFTER REVATI, &c, let there be THAK

ठस्येकः । ७ । ३ । ५० ।

अङ्गात् परस्य ठस्येकादेशः । रैवतिकः ।

1101—Let IKA be the substitute OF THA coming (without the intervention of any letter) after an inflective base (No 152) Thus *revatika* “a descendant of Revati”

जनपदशब्दात् क्षत्रियादञ् । ४ । १ । १६८ ।

जनपदक्षत्रियवाचकाच्छब्दादञ्पत्ये । पाञ्चालः ।

No 1102—Let there be AN, to denote progeny, AFTER A WORD WHICH, while it EXPRESSES A COUNTRY, expresses ALSO A KSHATRIYA

Thus *pañchala* 'the descendant of the Kshatriya who gave his name to the country of Pañchāla'

तत्रियसमानशब्दाज्जनपदात् तस्य राजत्यपत्यवत् । पञ्चालाना राजा पाञ्चालः ।

No 1103—' (Let the same affix—see No 1102—) AS WHEN the sense is that of PROGENY, WHEN the sense is that of the KINGS THERE-OF come AFTER the name of A COUNTRY OF THE SAME NAME AS A KSHATRIYA " Thus *pañchālu* "the king of the Kshatriyas (or of the country) of Pañchāla'

पूरोरण् । पौरव. ।

No 1104—"Let AN come AFTER PURU" Thus *paurava* "a descendant of Puru"

पाण्डोर्ङण् । पाण्डव. ।

No 1105—"Let DYAN come AFTER PĀNDU" Thus *pāndiya* "a descendant of Pandu"

कुरुनादिभ्यो ण्यः । ४ । १ । १७२ ।

कौरव्यः । नैषध. ।

No 1106—Let there be NYA AFTER KURU AND names BEGINNING WITH N (signifying both a country and its Kshatriya inhabitants' Thus *kauravya* (No 1078) 'a descendant of Kuru," *naishadhyu* 'a descendant of Nishadha"

ते तद्राजाः । ४ । १ । १७४ ।

अत्रादयस्तद्राजसज्ञा. स्यु. ।

No 1107—Let THESE, viz the affixes *an* &c, be called TADRAJA (No 1027—i e 'the king thereof')

तद्राजस्य बहुषु तेनैवास्त्रियाम् । २ । ४ । ६२ ।

बहुष्वर्थेषु तद्राजस्य लुक् तत्कृते बहुत्वे न तु स्त्रियाम् । पञ्चाला. । इत्यादि ।

No 1108—There shall be elision OF A TADRAJA (No 1107) affix WHEN the meanings are MANY (i e when the word is plural) WHEN BY THE WORD ITSELF [and not by the word standing as part of a compound epithet dependent on another word] the plural is taken—but NOT IN THE FEMININE Thus (as the plural of *pañchala*—No 1103 we have)

pañchādāh 'the kings of Pañchāla, or their descendants' And so of others

कम्बोजालुक् । ४ । १ । १७५ ।

अस्मात् तद्राजस्य लुक् । कम्बोजः । कम्बोजौ ।

No 1109 —AFTER the word KAMBOJA, there is elision of the *tadraja* affix (No 1107) Thus *Kamboja* "the king of Kamboja" *lambojanu* "two kings of Kamboja"

कम्बोजादिभ्य इति वक्तव्यम् । चोलः । शकः । केरलः । यवनः ।

इत्यपत्याधिकारः ।

No 1110 —"IT SHOULD BE SAID (in No 1109) 'AFTER KAMBOJA AND THE LIKE'" Thus *chola* "the king of Chola," *saha* "the king of Scythia," *kerala* "the king of Kerala," *yavana* "the king of Greece"

So much for the subject of Patronymics (or for the division of the Grammar where the words—"in the sense of progeny"—exert an influence—having to be supplied in each rule)

तेन रक्तं रागात् । ४ । २ । १ ।

अण् स्यात् । कषायेण रक्तं वस्त्रं काषायम् ।

No 1111 —Let *an* come after a word denoting A COLOUR, to signify what is COLOURED THEREBY Thus *lāshūya* "coloured of a dull red"—as cloth

नक्षत्रेण युक्तः कालः । ४ । २ । ३ ।

अण् स्यात् ।

No 1112 —Let *an* come (after the name of an asterism) to signify a TIME CONNECTED WITH THE ASTERISM

तिष्यपुष्ययेर्नक्षत्राणि यलोप इति वाच्यम् । पुष्येण युक्तं पौषमहः ।

No 1113 —"IT SHOULD BE MENTIONED THAT THERE IS ELISION OF the Y, WHEN AN (No 1112) COMES AFTER the ASTERISM OF TISHYA OR (as it is also called) PUSHYA" Thus *pausha* "belonging—is a day—to the asterism Pushya"—(i e to the month of December, in which month the moon is full in that asterism)

लुबविशेषे । ४ । २ । ४ ।

पूर्वेण विहितस्य लुप् षष्ठिदण्डात्मकस्य कालस्यावान्तरविशेषश्चेत्त गम्यते ।
अत्र पुष्यः ।

No 1114—There shall be ELISION (*lup*, No 209,) of the affix enjoined by the preceding aphorism (No 1112), IF NO SPECIFICATION is to be understood of an included portion of the time consisting of twenty-four hours (or sixty *dandas*) Thus *adya pushyah* “to-day belongs to the asterism Pushya”—(meaning by “to-day” neither the day-time in particular, nor the night-time in particular but both alike)

दृष्टं साम । ४ । २ । ७ ।

तेनेत्येव । वसिष्ठेन दृष्ट वासिष्ठ साम ।

No 1115—Let *an* come after what ends with the 3rd case-affix in the sense of SEEN—the thing seen by the one whose name is in the 3rd case, being the SÁMA-VEDA Thus *vasishthan sama* “the (portion of the) Sâma seen by (or revealed to) Vasishtha”

वामदेवाद्दृष्ट्यद्द्वौ । ४ । २ । ६ ।

वामदेवेन दृष्ट साम वामदेव्यम् ।

No 1116—Let DYAT AND DYA come AFTER the name VÁMADEVA (under the circumstances set forth in No 1115) Thus *vamadevya* (No 260) “the (portion of the) Sâma seen by Vâmadeva”

परिवृतो रथः । ४ । २ । १० ।

अस्मिन्नर्थेऽण् प्रत्ययो भवति । वस्त्रेण परिवृतो वास्त्रो रथः ।

No 1117—The affix *an* comes (after a word in the 3rd case in the sense of SURROUNDED—the thing so surrounded being a CHARIOT Thus *vâstra* “surrounded with cloth”—e g a chariot

तत्रोद्धृतममत्रेभ्यः । ४ । २ । १४ ।

शरावे उद्धृतः शाराव ओदनः ।

No 1118—The affix *an* comes AFTER words denoting VESSELS, to signify PLACED THEREON Thus *sânâva* “placed on a shallow dish”—as boiled rice

संस्कृतं भक्षाः । ४ । २ । १६ ।

सप्तम्यन्तादण् स्यात् संस्कृतेऽर्थे यत् संस्कृत भक्षाश्चेत् ते स्युः । धात्रेषु
संस्कृता धात्रा भक्तः ।

No 1119—Let *an* come after what ends with the 7th case-affix to denote what is PREPARED therein—if that which is so prepared be GRANULAR FOOD Thus *bhīśhtrīa* “prepared in frying-pans”—(as barley, &c)

साऽस्य देवता । ४ । २ । २४ ।

इन्द्रो देवताऽस्येति ऐन्द्र हविः । पाशुपतम् । बार्हस्पत्यम् ।

No 1120—An affix comes after the name of ANY DEITY, when something is to be spoken of as HIS Thus *arndrīa* “belonging to the deity Indra”—as butter (in an oblation), *pāsupata* “belonging to Śiva,” *bārhaspatya* “belonging to Brihaspati”

शुक्राद् घन् । ४ । २ । २६ ।

शुक्रियम् ।

No 1121—AFTER the name SUKRA, there is the affix GHAN Thus *sukrīya* (Nos 1120 and 1086) “belonging to Sukra”—as an oblation of butter)

सोमाद्दत्यण् । ४ । २ । ३० ।

सौम्यम् ।

No 1122—AFTER the name SOMA, there is the affix ṬYAN Thus *saumya* (No 1069) “belonging to the Moon”—(as an oblation of butter)

वायवृत्पित्रुषसो यत् । ४ । २ । ३१ ।

वायव्यम् । ऋतव्यम् ।

No 1123—AFTER VAYU, RITU, PITRI, AND USHAŚ, there is the affix YAT Thus *vāyavya* “belonging to the god of the winds,” *ritavyo* “belonging to the seasons”—(as an oblation of butter)

रीड् ऋतः । १ । ४ । २१ ।

अङ्गद्वकारेऽसार्वधातुके यकारे च्चौ च परे ऋतो रीडादेशः । यस्येति च । पितृव्यम् । उपस्यम् ।

No 1124—The substitute OF SHORT RI shall be RIX, when au

affix, beginning with *y* and not being a *krit* (No 329) nor a *sárvadhātuka* (No 418), follows, or if *chur* (No 1332) follows. Thus, by No 260, we have *pitrīyu* (No 1123) "belonging to the progenitors," *ushasya* "belonging to the dawn"—(as butter offered in oblation)

पितृव्यमातुलमातामहपितामहाः । ४ । २ । ३६ ।

एते निपात्यन्ते । पितृर्भाता पितृव्यः । मातृर्भाता मातुलः । मातुः पिता मातामहः । पितुः पिता पितामहः ।

No 1125—The word *PITRIVYA* "a father's brother," *MÁTULA* "a mother's brother," *MÍTÁMAHA* "a mother's father," AND *PIAMAHA* "a father's father," are anomalously formed

तस्य समूहः । ४ । २ । ३७ ।

काकाना समूहः काकम् ।

No 1126—An affix is added to a word, when the sense is a COLLECTION THEREOF. Thus *káka* "a collection of crows"

भिक्षादिभ्योऽण् । ४ । २ । ३८ ।

भैक्षम् । गर्भिणीना समूहो गर्भिणम् । इह भस्याठे तद्धितइति पुवद्भावे कृते ।

No 1127—The affix *AN* comes AFTER *BHIKSHÁ* "alms," &c. Thus *bharksha* (No 1126) "what is collected in the shape of alms," *gárbhina* "a collection of pregnant females." In this example the word (*garbhina* "a pregnant woman") having been reduced to the form of the masculine by the supplementary rule, that "the masculine form of *ṛ bha* (No 185) is substituted, when a *taddhita* affix follows without an indicative *dh*" (the application of No 979 is debarred by the rule following)

इनपत्यनपत्ये । ६ । ४ । १६४ ।

अनपत्यार्थेऽणि इन् प्रकृत्या । तेन नस्तद्धितइति टिलोपो न । युवतीना समूहो यौवत्म् ।

No 1128—WHEN the affix *AN* FOLLOWS, NOT IN THE SENSE OF OFFSPRING, the termination *IN* shall remain in its original shape. Hence (in the case of *garbhina*, No 1127) there is not elision of the last vowel and what follows it by No 979. Then, again, (as another example of No 1127) we have (from *yuvati* "a young woman") *yuvata* (No 260) "a collection of young women."

ग्रामजनबन्धुभ्यस्तल् । ४ । २ । ४३ ।

तलन्त स्त्रियाम् । ग्रामता । जनता । बन्धुता ।

No 1129 —The affix TAL comes AFTER GRÁMA, JANA, AND BANDHU What ends in *tal* is feminine Hence *grámata* (No 1341) "a collection of villages," *janatá* "a collection of persons," *bandhutá* "a collection of relatives"

गजसहायाभ्या चैति वक्तव्यम् । गजता । सहायता ।

No 1130 —"IT SHOULD BE STATED that this (affixing of *tal*—No 1129) takes place ALSO AFTER GAJA AND SAHAYA ' Thus *gajata* a collection of elephants," *saháyatá* "a collection of allies"

अह्नः खः क्रतो । अहीनः ।

No 1131 —"The affix KHA comes AFTER AHAN 'a day' IN THE SENSE OF A SACRIFICE" Thus *ahna* (No 1086) "a particular sacrifice—one lasting a certain number of days"

अचित्तहस्तिधेनोष्कृ । ४ । २ । ४७ ।

No 1132 —AFTER things WITHOUT CONSCIOUSNESS, AND HASTI "an elephant," AND DHENU "a milch cow," there is the affix PHAK

इसुसुक्तान्तात् कः । ७ । ३ । ५१ ।

इसुसुड्कतान्तात् परस्य ठस्य कः । सान्तुकम् । हास्तिकम् । धैनुकम् ।

No 1133 —Let K be the substituted of TH AFTER WHAT ENDS WITH IS, OR US, OR an UK, OR T Thus *sáhtuka* (No 1132) "a quantity of flour," *hastika* "a collection of elephants," *dharmuka* a collection of milch cows"

तदधीते तद्वेद । ४ । २ । ५६ ।

No 1134 —(Let an affix come after a word denoting some subject of study) IN THE SENSE OF WHO HAS STUDIED THAT, OR WHO UNDERSTANDS THAT

न खाभ्यां पदान्ताभ्यां पूर्वी तु ताभ्यामैच् । ७ ।

३ । ३ ।

पदान्ताभ्या यकारवकाराभ्या परस्य न वृद्धिः कित्तु ताभ्या पूर्वी क्रमादैच्-वागमौ स्तः । व्याकरणमधीते वेद वा वैयाकरणः ।

No 1135—There is NOT *vṛddha* (by No 1069) in the 100m of what stands AFTER the letters Y AND V, being the FINALS OF PADAS, BUT there are, BEFORE THE TWO, RESPECTIVELY, the two augments AI AND AU Thus *varyakarana* “one who has studied, or who knows, the grammar”—where the *y* of *vyākaraṇa* “grammar” is at the end of a *pada*, inasmuch as the prefix *vr* is one of the Indeclinables—(No 399)

क्रमादिभ्यो वुन् । ४ । २ । ६१ ।

क्रमकः । पदकः । शिक्तकः । मीमांसक ।

No 1136—AFTER KRAMA, &C let there be the affix VUN (in the sense of ‘who knows the thing’) Thus *ksamaka* (No 836) ‘one who knows the order,’ *padaka* “one who knows the verses (of the Veda),” *śikshaka* “one who knows one of the SIX Vedāṅgas,” *mīmāṃsaka* “one who knows the Mīmāṃsā philosophy”

तदस्मिन्नस्तीति देशे तन्नाम्नि । ४ । २ । ६७ ।

उदुम्बराः सन्त्यस्मिन् देशे औदुम्बरो देशः ।

No 1137—(An affix is placed after a word expressive of anything) in the sense of—THAT thing IS IN THIS—THE PLACE TAKING A NAME THEREFROM Thus *audumbara* “a country in which there are glo merious fig-trees”

तेन निर्वृत्तम् । ४ । २ । ६८ ।

कुशाम्बेन निर्वृत्ता नगरी कौशाम्बी ।

No 1138—In the sense of what is COMPLETED BY HIM (an affix is placed after the person’s name) Thus *kauśāmbī* “the city completed by Kusāmba”

तस्य निवासः । ४ । २ । ६९ ।

शिबीना निवासो देशः शैबः ।

No 1139—When the sense is HIS DWELLING-PLACE, (an affix is placed after the person’s name) Thus *śarba* “the country of the Śibis”

अदूरभवश्च । ४ । २ । ७० ।

विदिशया अदूरभव वैदिशम् ।

No 1140—AND when the sense is WHAT IS NOT FAR OF therefrom (an affix is placed after the name of a place) Thus *vardisa* “what is not far off from the city Vidisā”

जनपदे लुप् । १ । २ । ५१ ।

जनपदे वाच्ये चातुरर्थिकस्य लुप् ।

No 1141 —WHEN A COUNTRY is to be expressed, there is ELISION (*lup*) of a “quadruply significant” affix—[i.e. of an affix which conveys the senses specified in Nos 1137, 1138, 1139, and 1140]

लुपि युक्तवद्भाववचने । १ । २ । ५१ ।

लुपि सति प्रकृतिवल्लिङ्गवचने स्तः । पञ्चालाना निवासो जनपदः पञ्चालाः । कुरुवः । अङ्गाः । वङ्गाः । कलिङ्गाः ।

No 1142 —WHEN there is elision by LUP (No 1141), the GENDER AND NUMBER remain AS IN ORIGINAL term Thus *panchaláh* “the country which is the dwelling-place of the Pañchálas,” *kuravah* “the country of the Kurus,” *aṅgáh* “the country of the Aṅgas,” *vaṅgah* “the Vaṅgas,” *kaliṅgáh* “the country of the Kaliṅgas”

वरणादिभ्यश्च । ४ । २ । ८२ ।

अजनपदार्थे आरम्भः । वरणानामदूरभव नगर वरणाः ।

No 1143 —AND AFTER the words VARANÁ, &c (elision takes place as directed in No 1142) The origination of the rule is for the sake of what is not a *country* [like the words referred to in No 1142] Thus *varanáh* “the city [—not the country—] not far from the country of the Varanás”

कुमुदनडवेतसेभ्यो इमतुप् । ४ । २ । ८७ ।

No 1144 —The affix DMATUP comes AFTER the words KUMUDA ‘a lotus,’ NADA “a reed,” AND VETASA “a ratan”

भयः । ८ । २ । १० ।

भयन्तान्मतोर्मस्य वः । कुमुद्वान् । नड्वान् ।

No 1145 —Let there be *v* in the room of the *m* of the affix *natu* (No 1144) AFTER what ends in A JHAY Thus *kumudvat* (No 267) “abounding in lotuses,” *nadvat* “abounding in reeds”

मादुपधायाश्च मतोवाऽयर्वौदिभ्यः । ८ । २ । ९ ।

मवर्णोवर्णान्तान्मवर्णोवर्णोपधाच्च यवादिवर्जितात् परस्य मतोर्मस्य वः । वेतस्वान् ।

No 1146 —Let there be *v* in the room OF the *m* of the affix MATU (No 1144) coming AFTER a word the final of which is M OR A or á, OR THE PENULTIMATE letter OF WHICH IS M OR A or á—but NOT AFTER the word YAVA “barley,” &c Thus *vetasvat* (Nos 1144 and 267) ‘abounding in *v*atans’

नडशादाङ्ङ्वलच् । ४ । २ । ८८ ।

नङ्ङ्वल ।

No 1147 —AFTER the words NADA “a reed” AND ŚADA “young grass,” there is the affix DWALACH Thus *nadvala* (No 267) “abounding with reeds”

शिखाया वलच् । ४ । २ । ८९ ।

शिखावलः ।

इति चातुरर्थिकाः ।

No 1148 —AFTER the word ŚIKHA “a crest,” there is the affix VALACH Thus *sikhavala* “crested (as peacock)”

So much for the affixes “quadruply significant” (see No 1141)

शेषे । ४ । २ । ९२ ।

अपत्यादिचतुरर्थ्यन्तादन्योऽर्थः शेषस्तत्राणादय स्युः । चतुषा गृह्यते चातुष रूपम् । श्रावण. शब्द. । औपनिषदः पुरुष. । दृषदि पिष्टा दार्षदा. सक्तवः । चतुर्भिरुच्यते चातुर शकटम् । चातुर्दश्या दृश्यते चतुर्दश रत्न । तस्य विकार इत्यतः प्राक् शेषाधिकारः ।

No 1149 —Let a meaning, other than those of which “progeny” (No 1077) was the first mentioned and the quadruple signification” (1141) the last, be called “the remainder,”—and IN REMAINDER of senses, too, let there be the affixes *an* &c Thus *chākshusha* “visible”—*viz* colour, which is apprehended by vision, *śrāvana* “audible”—*viz* sound, *aupanishada* “treated of in scripture”—*viz* soul, *darshada* ‘ground on a stone’—*viz* the flour of fined coin, *chātura* “hidden in by four persons”—*viz* a kind of cart, *chāturdāsa* “who is seen on the fourteenth day of the month”—*viz* a goblin

The regulating influence of the expression “in the remainder” extends from this aphorism forward as far as that marked No 1195

राष्ट्रावारपाराद् घखौ । ४ । २ । ९३ ।

राष्ट्रे जातादी राष्ट्रियः । अवारपारीणः ।

No 1150 —AFTER the words RASHTRA “a country” AND AVARAPARA “both banks,” there are respectively, the affixes GHA AND KHA Thus *śāstrīya* (No 1086) “born, &c, in a country,” *avārapārina* “who or what goes or extends to both banks”

अवारपाराद्विष्ट्रीतादपि विपरीताच्चेति वक्तव्यम् । अवारिणः । पारीणः । पारावारीणः । इह प्रकृतिविशेषाद् घादयष्ट्युलन्ता उच्यन्ते तेषा जातादयोऽर्थविशेषाः समर्थविभक्तयश्च वक्ष्यन्ते ।

No 1151 —“IT SHOULD BE STATED (in addition to what is stated in No 1150) WHAT the affix may come AFTER the word AVARAPÁRA (not only in the form in which it is there exhibited, but) ALSO WHEN IT IS TAKEN SEPARATELY in pieces, AND when it is INVERTED” Thus *avārina* “belonging to this bank of the river,” *pārīna* “belonging to the other bank,” *pārāvārina* “belonging to the other bank as well as to this”

There shall now be mentioned derivatives which end with those affixes the first whereof is *gha* (No 1150) and the last whereof are *tyu* and *tyul* (No 1171), with specification of the original terms (to which the application of those affixes is appropriate), and their varieties of meaning—such as “being produced therefrom,” and the like—shall be mentioned, and also the declensional cases in connection with which the affixes are appropriately applicable

ग्रामाद्यखजौ । ४ । २ । ९४ ।

ग्राम्यः । ग्रामीणः ।

No 1152 —AFTER the word GRAMA “a village,” let there be the affix Y OR KHAN̄ Thus *grāmya* or *grāmīna* (No 1086) “rustic

नद्यादिभ्यो ढक् । ४ । २ । ९७ ।

नादेयम् । माहेयम् । वाराणसेयम् ।

No 1153 —AFTER the words NADI “a river,” &c, let there be the affix DHAK̄ Thus *nādeya* (No 1086) “aquatic,” *māheya* “catfish,” *varānaseya* “belonging to Benares”

दक्षिणायश्चात्पुरसस्त्यक् । ४ । २ । ९८ ।

दाक्षिणात्यः । पाश्चात्यः । पौरस्त्यः ।

No 1154 —AFTER the words DAKSHINÁ, PAŚCHÁT, AND PURAS, let there be the affix TYAK Thus *dákshinatya* “produced in the south,” *páścháttya* “produced in the west,” *purastya* “produced in the east”

द्युप्रागपागुदक्प्रतीचो यत् । ४ । २ । १०१ ।

दिव्यम् । प्राच्यम् । अपाच्यम् । उदीच्यम् । प्रतीच्यम् ।

No 1155 —AFTER DYU “the sky,” PRÁCH, APÁCH, UDACH, AND PRAÍCH, let there be the affix YAT Thus *drvya* “celestial,” *práchyā* “eastern,” *apáchyā* “southern,” *udáchyā* (No 366) “northern,” *prátrchyā* “western”

अव्ययात् त्यप् । ४ । २ । १०४ ।

अमेहक्कतसिन्नेभ्य एव । अमात्यः । इहृत्यः । कृत्यः । ततस्त्यः । तत्रत्यः ।

No 1156 —Let there be the affix TYAP AFTER AN INDECLINABLE—that is to say, however, only after *amá* “together,” *íha* “here,” *íhva* “where?” and (those that end in) *tasí* (No 1286) and *trá* (No 1291) Thus *amáttya* “a minister,” *íhatya* “produced here,” *íhvatya* “produced where?” *tatustya* “produced thence,” *tatrattyā* “produced there”

त्यन्नेर्धुवे । नित्यः ।

No 1157 —“Let TYAP come AFTER the indeclinable NI IN THE SENSE OF CONSTANTLY” Thus *ntya* “eternal”

वृद्धिर्यस्याचामादिस्तद्धृद्म् । १ । १ । १३ ।

यस्य समुदायस्याचा मध्ये आदिर्वृद्धिस्तद् वृद्धसञ्ज्ञं स्यात् ।

No 1158 —Let THAT whole word AMONG THE VOWELS OF WHICH THE FIRST IS A VRIDDHI be called VRIDDHA

त्यदादीनि च । १ । १ । १४ ।

वृद्धसञ्ज्ञानि स्युः ।

No 1159 —AND let TYAD, &C, (No 170) be called *vriddho* (No 1158)

वृद्धाच्छः । ४ । २ । ११४ ।

शालीयः । तदीयः ।

No 1160 —AFTER a word called VRIDDHA (Nos 1158 and 1159), let there be the affix CHHA Thus *sálvya* (Nos 1086 and 260) ‘belonging to a hall,’ *tadīya* “belonging to that”

वा नामधेयस्य वृद्धसज्ञा । देवदत्तीयः । दैवदत्तः ।

No 1161 —“ The appellation *vṛddha* (No 1158) is OPTIONALLY that OF A PROPER NAME (whether it has a *vṛddh* in its first syllable or not)” Thus *devadattīya* (No 1160) or *darvadatta* “belonging to Devadatta”

गहादिभ्यश्च । ४ । २ । १३८ ।

गह्रीयः ।

No 1162 —AND AFTER the words GAHA, &C, (there is the affix *chha*—1160) Thus *gahrīya* “belonging to a cave”

युष्मदस्मदोरन्यतरस्यां खञ् च । ४ । ३ । १ ।

चाच्छः । पक्षेऽण् । युवयोर्युष्माक वाय युष्मदीयः । अस्मदीयः ।

No 1163 —AND AFTER YUSHMAD AND ASMAD (No 170), OPTIONALLY let there be the affix KHAN By the “and” it is meant that the affix may be *chha* (No 1160), and on the alternative, which is optional, the affix will be *an* Thus (when the affix *chha* is used) *yushmadīya* “what belongs to you two, or to all of you,” *asnadīya* “what belongs to us”

तस्मिन्नणि च युष्माकास्माकौ । ४ । ३ । २ ।

युष्मदस्मदोरेतावादेशौ स्तः खञि अणि च । यौष्माकीणः । आस्माकीनः । यौष्माकः । आस्माकः ।

No 1164 —WHEN THIS affix, viz *khan* (No 1163), is added, AND when AN is added, then YUSHMÁKA AND ASMAKA are the substitutes of *yushmad* and *asmad* Thus *yaushmákīna* “belonging to you,” *ásmakīna* “belonging to us,” (and so, too, with the affix *an*) *yaushmáka* and *ásmáka*

तवकममकावेकवचने । ४ । ३ । ३ ।

एकार्थवाचिनोर्युष्मदस्मदोस्तवकममकौ स्तः खञि अणि च । तावकीनः । तावकः । मामकीनः । मामकः । छे तु ।

No 1165 —In the room of *yushmad* and *asmad*, EXPRESSING ONE individual, there are TAVAKA AND MAMAKA, when the affix *khanè* or *an*

follows Thus *tāvāhina* or *tavāha* "belonging to thee," *māmāhina* or *mamāha* "belonging to me" But when the affix is *chha* (then the rule following applies)

प्रत्ययोत्तरपदयोश्च । ७ । २ । ६८ ।

मपर्यन्तयोरनयोरेकार्थवाचिनोस्त्वमौ स्तः प्रत्यये उत्तरपदे च परतः + त्वदीयः । मदीयः । त्वत्पुत्रः । मत्पुत्रः ।

No 1166 —AND WHEN AN AFFIX follows, OF A WORD IN COMPOSITION, the *tva* and *ma* are put in the room of those two (viz *yushmad* and *asmad*) as far as the *m* (1 e in the room of *yushm* and *asm*), when they signify a single individual Thus *tvadīya* "belonging to thee," *madya* "belonging to me," *tvatputra* "thy son," *matputra* ' my son "

मध्यान्मः । ४ । ३ । ८ ।

मध्यमः ।

No 1167 —AFTER the word MADHYA "the middle," there is the affix MA Thus *mudhyama* "middlemost"

कालाद्दृञ् । ४ । ३ । ११ ।

कालिकम् । मासिकम् । सावत्सरिकम् ।

No 1168 —AFTER a word expressive of TIME, there is the affix THAN Thus *kālīka* (No 1101) "temporal," *māsīka* "monthly," *sānatsarīka* "annual"

त्रय्ययाना भमाच्चे टिलोपः । सायंप्रातिकः । पौनःपुनिकः ।

No 1169 —"There is ELISION OF THE LAST VOWEL AND WHAT FOLLOWS IT OF INDFCLINABLES, IF ONLY they be entitled to the name of BHA (No 185)" Thus (from *pīṭaṭa*) *sāyanpīṭaṭīka* "belonging to evening and morning," (and, from *punar*.) *paunahpurnīka* ' happening again and again "

प्रावृष षण्यः । ४ । ३ । १७ ।

प्रावृषण्यः ।

No 1170 —AFTER the word PRÁVRISH "the rainy season," there is the affix ENYA Thus *pīṭavṛishenya* "what belongs to the season of the rains"

सायंचिरंप्राह्वेप्रगेऽव्ययेभ्यष्ट्युद्युलौ तुट् च । ४ । ३ । २३ ।

सायमित्यादिभ्यश्चतुर्भ्यांऽव्ययेभ्यश्च कालवाचिभ्यष्ट्युलौ स्तस्तयोस्तुट्
च । सायंतनम् । चिरतनम् । प्राह्णे प्रागे अनयोरेदन्तत्व निपात्यते । प्राह्णेत-
नम् । प्रगेतनम् । दोषातनम् ।

No 1171—AFTER the four, *sāyam*, &c—1 e after *SAYAM* “at eve,” *CHIRAM* “for a long time,” *PRĀHNE* “in the forenoon,” *PRAGE* “at dawn,” AND after INDECLINABLES expressing time, there are the affixes *TYU* AND *TYUL*, AND their augment *TUT* Thus, *sāyantana* (No 836) “what is of the evening,” *chvāntana* “lasting” or “delayed long” In the case of *prāhne* and *prage* the termination in *e* (in spite of No 768) is anomalous, and we have *prāhnetana* “what is of the forenoon,” and *pragetana* “what is of the early morn” (As an example of the rule applied to an indeclinable expressing time, take) *doshātana* “belonging to the night”

तत्र जातः । ४ । ३ । २५ ।

सप्तमीसमर्थोज्जात इत्यर्थेऽणादयो घादयश्च स्युः । सुप्ते जातः सौमः ।
उत्से जातः औत्सः । राष्ट्रं जातः राष्ट्रियः । अवारपारे जातः अवारपा-
रीणः । इत्यादि ।

No 1172—Let there be the affixes *an*, &c, and *gha*, &c, in the sense of PRODUCED THEREIN, after what in the 7th case is in grammatical relation (as the locality) Thus *sraughna* “born in Srughna,” *autsa* “born in Utsa,” *rashtrīya* “born in a country,” *avāṅaphāna* (No 1150) “born on this or the opposite bank”—and so of others

प्रावृषष्टुप् । ४ । ३ । २६ ।

हय्यापवादः । प्रावृषिकः ।

No 1173—AFTER *PRAVRISH* “the rainy season” let there be the affix *PHAP* (when the sense is that of “produced in”) This debar^s *enya* (No 1170)—Thus *pravrishika* (No 1101) “produced in the rainy season”

प्रायभवः । ४ । ३ । ३९ ।

तत्रैव । सुप्ते प्रायेण बाहुल्येन भवति सौमः ।

No 1174—[The affixes *an*, &c may come] when the sense is BEING MUCH—but only after that denoting “where” Thus *sraughna* “what is much—1 e what is abundant—in Srughna”

be the substitute of the vowel in both members of the compound Thus—in those terms of the Sañkhya—(from *adhudeva* “a presiding deity”) *adhudarvika* “dependent on a presiding deity,” (from *adhibhuta* “the province of an organ,” *adhibhantika* “having reference to the province of an organ,” (from *ihaloka* “the world here”) *ihalarikna* “relating to this world” This is a class of words (see No 53) the fact of a word’s belonging to which is known only from its form

जिह्वामूलाङ्गुलेश्चः । ४ । ३ । ६२ ।

जिह्वामूलीयम् । अङ्गुलीयम् ।

No 1181 —AFTER the words JIHWÁMULA AND ANGULI, let there be the affix CHHA Thus *jihvámúlye* (No 1086) “residing in the root of the tongue,” *angulya* “residing in the fingers”

वर्गान्ताच्च । ४ । ३ । ६३ ।

कवर्गीयम् ।

No 1182 —AND AFTER WHAT ENDS WITH VARGA (let there be the affix *chha*) Thus *kavargiya* (No 1086) “belonging to the class of k”—(i e a guttural letter—see No 17)

तत आगतः । ४ । ३ । ७४ ।

सुघ्रादागत. सौघ्र. ।

No 1183 —[Let there be the affix *an*, &c] when the sense is WHAT HAS COME THENCE Thus *sraughna* “what has come from Sraughna”

ठगायस्थानेभ्यः । ४ । ३ । ७५ ।

शुल्कशालाया आगतः शौल्कशालिकः ।

No 1184 —AFTER words denoting SOURCES OF REVENUE let there be the affix THAK Thus *saukshāśālika* (No 1101) “what is derived from the custom-house”

विद्यायानिसंबन्धेभ्यो वुञ् । ४ । ३ । ७७ ।

औपाध्यायकः । पैतामहकः ।

No 1185 —AFTER words relating to LEARNING AND family ORIGIN, let there be the affix VUN Thus *aupādhyāyaka* (No 836) “derived from a spiritual teacher,” *pañtāmahaka* “derived from a grandfather”

हेतुमनुष्येभ्योऽन्यतरस्यां रूप्यः । ४ । ३ । ८१ ।

समादागत समरूप्यम् । पत्ने गहादित्वाच्छः । समीयम् । देवदत्तरूप्यम् ।
देवदत्तम् ।

No 1186 —AFTER words denoting CAUSES AND MEN (viewed as causes), there may be OPTIONALLY the affix RUPYA Thus *samarūpya* ' what proceeds from a like cause ' On the other alternative, there is after this word the affix *chha*, from No 1162 Thus *samīya* (No 1086) So, again, *devadattarūpya* or *devadatta* " what originates with Devadatta "

मयद् च । ४ । ३ । ८२ ।

सममयम् । देवदत्तमयम् ।

No 1187 —AND (under the circumstances specified in No 1186) there may be the affix MAYAT Thus *sunumaya* " consisting of the same," *devadattamaya* " in the form of Devadatta "

प्रभवति । ४ । ३ । ८३ ।

हिमवतः प्रभवति हैमवती गङ्गा ।

No 1188 —The affixes *an*, &c, may come when the sense is what TAKES ITS RISE Thus *haimavati* " which takes its rise in the snowy range"—meaning the river Ganges

तद्गच्छति पथिदूतयोः । ४ । ३ । ८५ ।

सुग्न सगच्छति सौग्न । पन्था दूतो वा ।

No 1189 —[The affixes *an*, &c, may come] when the meaning is WHAT GOES THERETO—PROVIDED THIS BE A ROAD OR A MESSENGER Thus *sougghna* " that goes to Siughna"—i.e. the road to Siughna or a messenger to Siughna

अभिनिष्क्रामति द्वारम् । ४ । ३ । ८६ ।

सुग्नमभिनिष्क्रामति सौग्न कान्यकुब्जद्वारम् ।

No 1190 —[The affixes *an*, &c, may come] when the meaning is THE GATE THAT FACES Thus *sougghna* " which looks towards Siughna"—as one of the gates of Kānyakubja does

अधिकृत्य कृते ग्रन्थे । ४ । ३ । ८७ ।

शारीरकमधिकृत्य कृतो ग्रन्थः शारीरकीयः ।

No 1191 —When the meaning is A BOOK MADE IN SUBSERVIENCE [to any subject, then the affixes *an*, &c, may come after what denotes that subject] Thus *sārvakṛya* “psychological”—meaning a book made with reference to the incorporate soul

सोऽस्य निवासः । ४ । ३ । ८६ ।

सुघ्ना निवासोऽस्य सौघ्नः ।

No 1192 —[The affixes *an*, &c, may come] when the meaning is that THIS IS HIS DWELLING-PLACE Thus *sraughna* “an inhabitant of Sruhna”

तेन प्रोक्तम् । ४ । ३ । १०१ ।

पाणिनिना प्रोक्तं पाणिनीयम् ।

No 1193 —[The affixes *an*, &c, may come] when the meaning is what was enounced by him Thus *paninīya* ‘(the system of grammar, enounced by Pāṇini”

तस्येदम् । ४ । ३ । १२० ।

उपगोरिदमौपगवम् ।

इति शैघ्रिकाः ।

No 1194 —[The affixes *an*, &c, may come] when the meaning is that THIS IS HIS Thus *upagava* “which belongs to Upagu”

So much for those affixes that convey the meanings referred to under No 1149

तस्य विकारः । ४ । ३ । १३४ ।

No 1195 —[The affix *an*, may come] when the meaning is A MODIFICATION or product THEREOF

अश्मनो विकारे टिलोपः ॥ अश्मनो विकार आश्म' । भास्मनः ।
दार्त्तिक ।

No 1196 —“There is ELISION OF THE LAST VOWEL WITH WHAT FOLLOWS IT OF the word AŚMAN ‘a stone,” WHEN the meaning is A PRODUCT thereof”—(No 1195) Thus *asma* “made of stone” [and then by No 1195] *bhāsmāna* ‘made of ashes,” *madṛttika* “made of earth”

अवयवे च प्राख्योषधिवृत्तेभ्यः । ४ । ३ । १३५ ।

चाट्टिकारे । मयूरस्यावयवो विकारो वा मायूरः । मौर्वम् । काण्ड भस्म
वा । पैपलम् ।

No 1197 —AND [the affix *an*, &c, may come] AFTER a word denoting AN ANIMAL, AND a deciduous PLANT, AND a TREE, WHEN the meaning is A PART. By the "and" it is meant that the sense may be also a product—(No 1195) Thus *māyūra* "being part of a peacock" or "made of a peacock" [—as a fan made of its feathers], *maurva* "of the *Sansevieria zeylanica*"—the stalk or the ashes,—*paippala* "of the Pīpl-tree"

मयुर्द्वैतयोर्भाषायामभक्षाच्छादनयोः । ४ । ३ । १४३ ।

प्रकृतिमात्रान्मयद्वा स्याट्टिकारावयवयोः । अश्ममयम् । आश्मनम् । अभ-
क्षेत्यादि किम् । मौद्गः सूपः । कार्पासमाच्छादनम् ।

No 1198 —IN SECULAR LANGUAGE let the affix MAYAT come OPTIONALLY after any primitive IN THOSE TWO meanings—viz product (No 1195) and part (No 1197), WHEN NEITHER FOOD NOR CLOTHING is spoken of. Thus *asmamaya* or (by No 1098) *āsmana* "made of stone." Why do we say "when neither food nor clothing is spoken of?" Witness *maudga* "made of kidney-beans"—as soup—[where the affix is *an*—not *mayat*], and *lāpāsu* "made of cotton"—as clothing

नित्यं वृद्धशरादिभ्यः । ४ । ३ । १४४ ।

आम्रमयम् ।

No 1199 —[The affixing of *mayat* which is optional in the case of the words specified in No 1198, takes place] INVARIABLY AFTER WORDS THAT HAVE VRIDDHI IN THE FIRST SYLLABLE (No 1158), AND after the words *sapa* "a reed," &c. Thus *amumaya* "consisting of mango-trees"

गोश्व पुरीषे । ४ । ३ । १४५ ।

गोमयम् ।

No 1200 —AND [there is the affix *mayat*] AFTER the word *go* "a cow," IN THE SENSE OF its DUNG. Thus *gomaya* "cow-dung"

गोपयसौर्यत् । ४ । ३ । १६० ।

गव्यम् † पयस्यम् ।

इति प्रागदीव्यतीयाः ।

No 1201—AFTER the words GO “a cow” AND PAYAS “milk,” let there be the affix YAT Thus *gavya* (No 31) “being part of a cow,” *payasya* “made of milk”

So much for the affixes that convey the meanings referred to under No 1068

प्राग्वहतेष्टक् । ४ । ४ । १ ।

तद्वहतीत्यत. प्राक् ङगधिक्रियते ।

No 1202—[In each aphorism] from this one FORWARD TO No 1218, the affix THAK bears rule

तेन दीव्यति खनति जयति जितम् । ४ । ४ । २ ।

अत्रैर्दीव्यति खनति जयति जित वा आत्तिकम् ।

No 1203—[Let there be the affix *thak*, No 1202] when the sense is WHO PLAYS, DIGS, CONQUERS, or IS CONQUERED THEREWITH Thus *akshika* (No 1101) “a dicer”—i e who plays, conquers, or is conquered, with dice—[and so, from a word signifying an instrument for digging may be formed what will signify “who digs therewith”]

संस्कृतम् । ४ । ४ । ३ ।

दध्ना संस्कृत दाधिकम् । मारिचिकम् ।

No 1204—[So, too—No 1202—] when the sense is what is COMPOSED thereof Thus *dadhika* “made of curds,” *māricika* “made of pepper”

तरति । ४ । ४ । ५ ।

उडुपेन तरति । औडुपिकः ।

No 1205—[So, too—No 1202—] when the sense is WHO CROSSES therewith Thus *audupika* “who crosses by means of a raft”

चरति । ४ । ४ । ६ ।

हास्तिना चरति हास्तिकः । दध्ना चरति दाधिकः ।

No 1206—[So, too—No 1202—] when the sense is WHO GOES ON by means thereof Thus *hastika* “who travels by an elephant” *dadhika* “who gets on with [—being fed on—] curds”

संसृष्टे । ४ । ४ । २२ ।

दध्ना संसृष्ट दाधिकम् ।

No 1207 —[So, too—No 1202—] when the sense is SMEARED therewith Thus *dōdhrka* “smeared with curds”

उञ्चति । ४ । ४ । ३२ ।

बदराण्युञ्चति बादरिक् ।

No 1208 —[So, too—No 1202—] when we speak of him WHO GLEANS Thus *bādarika* “who picks up jujubes”

रक्षति । ४ । ४ । ३३ ।

समाज रक्षति सामाजिकः ।

No 1209 —[So, too—No 1202—] when we speak of him WHO AIDS Thus *sāmājika* “who aids an assembly”—as a spectator—[—as the French say—“qui assiste á”]

शब्दद्वंदुरं करोति । ४ । ४ । ३४ ।

शब्द करोति शाब्दिकः । द्वंदुरं करोति दादुरिक् ।

No 1210 —[So, too—there is the affix *thak* as directed in No 1202, after the words *śabda* “sound” and *dan dūra* “croaking,”] when we speak of WHAT MAKES A SOUND OR A CROAKING Thus *śabdika* “what makes a sound,” *dārdūrika* “what makes a croaking”

धर्म चरति । ४ । ४ । ४१ ।

धार्मिकः ।

No 1211 —[So, too, there is the affix *thal* after the word *dharma* “duty”] when we speak of him WHO PRACTISES duty Thus *dhārika* “dutiful”

अधर्माच्चति वक्तव्यम् ॥ आधर्मिकः ।

No 1212 —“IT SHOULD BE STATED THAT the affix (No 1211) comes ALSO AFTER the word ADHARMA” Thus *ādharika* “undutiful”

शिल्पम् । ४ । ४ । ५५ ।

मृदङ्गवादन शिल्पमस्य मार्दङ्गिकः ।

No 1213 —[So, too—No 1202—] when we speak of one whose ART is related thereto Thus *mārdāṅgika* “a drummer”—whose calling is to sound the drum

प्रहरणम् । ४ । ४ । ५७ ।

असिः प्रहरणमस्य आसिकः । धानुष्कः ।

No 1214 —[So, too—No 1202—when we speak of one whose WEAPON it is Thus *ásika* “a swordsman,” *dhónishka* “a bowman”

शीलम् । ४ । ४ । ६१ ।

अपूपभक्षण शीलमस्य आपूपिकः ।

No 1215 —[So, too—No 1202—] when we speak of one whose HABIT is related thereto Thus *ápúpika* “one whose habit is to eat cakes”

निकटे वसति । ४ । ४ । ७३ ।

नैकटिको भिक्षुकः ।

इति ठगधिकारः ।

No 1216 —[So, too—No 1202—*thal* comes after the word *nihatr* “neighbouring”] when we speak of one WHO DWELLS NEAR Thus *narhatika* “living near”—for example, a beggar

So much for the rules in which the affix *thal* is understood

प्राग्धिताद्यत् । ४ । ४ । ७५ ।

तस्मै हितमित्यतः प्राग् यदाधिक्रियते ।

No 1217 —[In each aphorism] from this one FORWARD TO No 1226, the affix YAT bears rule

तद्वहति रथयुगप्रासङ्गम् । ४ । ४ । ७६ ।

रथ वहति रथः । युग्यः । प्रासङ्गः ।

No 1218 —[Let there be the affix *yat*—No 1217—] when we speak of WHAT BEARS IT—the thing borne being A CAR, a YOKE, OR A BREAK Thus *rathya* “a carriage-horse,” *yugya* “bearing the yoke” *prásangya* “being trained in a break”

धुरो यद्वहती । ४ । ४ । ७७ ।

धुर्यः । धौर्यः ।

No 1219 —AFTER DHUR “a load,” let there be YAT OR DHAR Thus *dhurya* or *dhareya* (No 1086) “a beast of burden”

**नौवयोधर्मविषमूलमूलसीतातुलाभ्यस्तार्यतुल्य-
प्राप्यवध्यानाम्यसमसमितसंमितेषु । ४ । ४ । ९१ ।**

नावा तार्य नाव्य जलम् । वयसा तुल्यो वयस्य । धर्मण प्राप्य धर्म्यम् ।
त्रिषेण वध्यः विष्यः । मूलेन आनाम्य मूल्यम् । मूलेन समो मूल्य । सीतया
समित सीत्य क्षेत्रम् । तुलया समित तुल्यम् ।

No 1220—(Let *yat* come) AFTER the words NAU “a boat,” VĪAS “age,” DHARMA “merit,” VISHA “poison,” MULA “a root” MULA “something bought,” SITĀ “a furrow” AND TULĀ “a balance,” when the senses of the derivatives, respectively, are “TO BE CROSSED,” “LIKE,” “ATTAINABLE” “TO BE PUT TO DEATH,” “TO BE BENT DOWN,” “EQUIVALENT TO,” “MEASURED OUT,” AND “EQUALLY MEASURED” Thus *navya* “that can be crossed by a boat—water,” *vayasyu* “one of like age,” *dharma* (No 260) “attainable through merit,” *vishya* “to be put to death by poison,” *mūlya* “to be bent down from the root,” *mūlya* the price equivalent to something bought,” *sitya* (No 260) “measured out by furrows”—a field (ploughed), *tulya* “meted by a balance” as to be equal (to something else)”

तत्र साधुः । ४ । ४ । ६८ ।

सामसु साधुः सामन्यः । कर्मण्यः । शरण्य ।

No 1221—(Let there be *yat*) when the sense is who is EXCELLENT IN REGARD THERETO Thus *sāmanya* “conversant with the Sama-veda,” *karmanyu* “fit for any act,” *śaranyu* “good for refuge”

सभाया यः । ४ । ४ । १०५ ।

सभ्यः ।

इति यतोऽवधिः ।

No 1222—AFTER the word SABHA “an assembly,” let there be the affix *yat* Thus *sabhya* (No 620) “an assessor”

So much for the application of the affix *yat* (No 1217)

प्राक्कीताच्छः । ५ । १ । १ ।

तेन क्रीतमित्यत. प्राक् छेऽधिक्रियते ।

No 1223—(In each aphorism) from this one FORWARD TO No 1231, the affix CHHA bears rule

उगवादिभ्यो यत् । ५ । १ । २ ।

उवर्णान्ताद्गवादिभ्यश्च यत् । कस्यापवाद. । शङ्ख्य दाह. । गज्यम् ।

No 1224—AFTER what ends in U or ú, AND after the words GO & C, there be the affix YAT This debars *chha* (No 1223) Thus *smhavya* (No 1076) “fit for a stake”—wood, *gavya* “suitable for cows”

नाभि नभ च ॥ नभ्योऽत्तः । नभ्यमञ्जनम् ।

No 1225—“AND NABHA substituted FOR NÁBHI “the nave of a wheel” (should be mentioned under No 1224) Thus *nabhya* “suitable for the nave of a wheel”—as the axle, or the grease for greasing it

तस्मै हितम् । ५ । १ । ५ ।

वत्सेभ्यो हितो वत्सीयो गोधुक् ।

No 1226—[Let there be *chha*] when we speak of what is SUITABLE FOR THAT Thus *vatsíya* “who is fit for (having the charge of) calves”—as a cow-milker

शरीरावयवाद्यत् । ५ । १ । ६ ।

दन्त्यम् । कण्ठ्यम् । नस्यम् ।

No 1227—AFTER a word denoting A PART OF THE BODY, let there be the affix YAT Thus *dantya* “suitable for the teeth,” *kanthyā* “suitable for the throat,” *nasya* “suitable for the nose”

आत्मन्विश्वजनभोगोत्तरपदात् खः । ५ । १ । ६ ।

No 1228—AFTER the words ÁTMAN, VIŚVAJANA, AND after BHOGA as the FINAL TERM in a compound, let there be the affix KHA

आत्माध्वानो खे । ६ । ४ । १६६ ।

एतौ खे प्रकृत्या स्तः । आत्मने हितमात्मनीनम् । विश्वजनीनम् । मानृ-भोगीण ।

इति क्यतोः पूर्णोऽवधिः ।

No 1229—These two words ÁTMAN “soul” AND ADHWAN “a road,” WHEN the affix KHA FOLLOWS remain in their primitive form Thus *atmanāna* (Nos 1228 and 1086) “suitable for one’s self,” *viswajanāna* “suitable for all men,” *mātrībhogāna* “fit to be possessed by the mother”

Here the extent of the [application of the] affixes *chha* (No 1223) and *yat* (No 1217) is completed

प्राग्वतेष्टञ् । ५ । १ । १८ ।

तेन तुल्यमित्यतः प्राक् ढञ्घिक्रियते ।

No 1230—[In each aphorism] from this one FORWARD TO No 1237, the affix *THAN* bears rule

तेन क्रीतम् । ५ । १ । ३७ ।

सप्तत्या क्रीत साप्ततिकम् । प्रास्थिकम् ।

No 1231—[Let there be the affix *than*—No 1230—] when we speak of what is BOUGHT THEREWITH Thus *sáptatīka* (Nos 260 and 1101) “bought with seventy,” *prásthika* “bought for a *prastha* “[—] e for that measure of grain or the like]

तस्येश्वरः । ५ । १ । ४२ ।

सर्वभूमिपृथिवीभ्यामणजो स्तः । अनुशक्तिकादीना च । सर्वभूमेरीश्वरः
सार्वभौमः । पार्थिवः ।

No 1232—When we speak of THE LORD THEREOF, the affixes *an* and *an*, respectively, come after the words *sarvabhūmī* “the whole earth,” and *prithivī* “the earth” In accordance with No 1180 [*iriddha* being the substitute of the vowel in both members of the compound] we have *sarvabhūma* (No 1232) “the lord of the whole earth,” *parthiva* “a lord of the earth”

पङ्क्तिविंशतित्रिंशच्चत्वारिंशत्पञ्चाशत्षष्टिसप्त-
त्यशीतिनवतिशतम् । ५ । १ । ५६ ।

एते रूढशब्दा निपात्यन्ते ।

No 1233—The following words, the sense of which has no relation to their etymology, are anomalous—viz PAÑKTI “a line,” VINŚATI “twenty,” TRINŚAT “thirty,” CHATWÁRINŚAT “forty,” PANCĤAŚAT “fifty,” SHASHĤI “sixty,” SAPTATI “seventy,” AŚÍTI “eighty,” NAVATI “ninety,” AND ŚATI “hundred”

तदर्हति । ५ । १ । ६३ ।

श्वेतच्छत्रमर्हति श्वैतच्छत्रिकः ।

No 1234—[These may be *than*—as in No 1231] when we speak of one who DESERVES THAT Thus *svatachchhatrīka* “who deserves a white umbrella”

दण्डादिभ्यो यः । ५ । १ । ६६ ।

एभ्यो य । दण्डमर्हति दण्डः । अर्घ्यः । वध्यः ।

No 1235 —AFTER the word DANDA “a fine,” &c let there be the affix YA Thus *dandya* “deserving to be fined,” *arghya* “deserving worship,” *vadya* “deserving to be killed”

तेन निर्वृत्तम् । ५ । १ । ७६ ।

अज्ञा निर्वृत्तमाह्निकम् ।

इति ठजोऽवधिः ।

No 1236 —[There may be *than*—as in No 1231—] when we speak of that is ACCOMPLISHED BY MEANS THEREOF Thus *ahnika* ‘to be accomplished in a day’—(a certain portion of reading)

Thus far is the extent of the affix *than* (No 1230)

तेन तुल्यं क्रिया चेद्वतिः । ५ । १ । ११५ ।

ब्राह्मणेन तुल्य ब्राह्मणवदधीते । क्रिया चेत् किम् । गुणतुल्ये मा भूत् । पुत्रेण तुल्यः स्यूलः ।

No 1237 —Let the affix VATI be added, when we speak of what is LIKE THERETO—PROVIDED [the likeness have reference to] an ACTION Thus *brahmanavad* (No 399) *adhite* “he studies like a Brāhman” Why do we say “provided the likeness have reference to an action?” Because this does not apply when the likeness has reference to a quality —thus *putrena tulyah stūlah* “large like (1 e as large as) the son”

तत्र तस्येव । ५ । १ । ११६ ।

मथुरायामिव मथुरावत् सुप्ते प्राकारः । चैत्रस्येव चैत्रवन्मैत्रस्य गावः ।

No 1238 —[The affix *vati* may be employed—as in No 1237 when we speak of something as being] LIKE what is THEREIN OR THEREOF Thus *mathurāvat* “like that in Mathūrā”—speaking of the rampart of Srughna, *chaitravat* “like those of Chaitra”—speaking of Matra’s cows

तस्य भावस्त्वतलौ । ५ । १ । ११९ ।

प्रकृतिजन्यबोधे प्रकारो भावः । गोर्भावो गोत्वम् । त्वान्त स्त्रीत्वम् ।

No 1239 —Let the affixes TWA AND TAL come [after a word denoting anything] when we speak of THE NATURE (or genus) THEREOF By “nature” we mean that which differences [from knowledge in general] the knowledge produced by [what is denoted by] the primitive Thus *gotwa* “the nature of a cow” [—this being that which renders special the knowledge produced by the consideration of a cow, or which renders the knowledge different from the knowledge produced by the consideration of anything else than a cow] What ends in *twa* is neuter

आ च त्वात् । ५ । १ । १२० ।

ब्रह्मणस्त्व इत्यतः प्राक् त्वत्तावधिक्रियेते । अपवादैः सह समावेशार्थमिदम् । चकारो नञ्चञ्भ्यामपि समावेशार्थः । स्त्रिया भावः स्त्रीणम् । स्त्रीत्वम् । स्त्रीता । यौस्त्वम् । पुंस्त्वम् । पुस्ता ।

No 1240 —AND [in each aphorism] from this one forward AS FAR AS the aphorism V 1 136, the affixes TWA and tal bear rule This rule is intended to secure admission [for these two affixes] notwithstanding bars [in the shape of subsequent aphorisms directing the employment of other affixes] The word “and” [in the aphorism] is intended to secure their admission notwithstanding the affixes *nan* and *sna* [see No 1079] Thus “the nature of a female” may be expressed by either *strāna*, (No 1076) or *strītwa* or *strīdā*, and “the nature of a male” by *paunsna*, or *punstwa*, or *punstā*

पृथ्वादिभ्य इमनिज्वा । ५ । १ । १२२ ।

वावचनमणादिसमावेशार्थम् ।

No 1241 —AFTER the words PRITHU “large,” &c, there is OPTIONALLY the affix IMANICH The expression “optionally” is employed with the intention of securing admission for the affixes *an*, &c

र ऋतो हलादेर्लघोः । ६ । ४ । १६१ ।।

इष्टमेयसु ।

No 1242 —Let RA be the substitute OF RI, PRECEDED BY a CONSONANT and NOT LONG BY POSITION (No 483)

टेः । ६ । ४ । १५५ ।

तेर्लोप इष्टमेयसु । पृथुमृदुभृशङ्गशदृढपरिवृठानामेव रत्वम् । पृथोर्भावः प्रथिमा । पार्थवम् । अदिमा । मार्दवम् ।

No 1243—Let there be elision OF THE LAST VOWEL WITH WHAT FOLLOWS IT, when the affixes *ishthan* (No 1306), *iman* (No 1241) and *tyusun* (No 1310) follow The change to *ra* (directed by No 1242) belongs only to the words *pithu* “large,” *mridu* “soft,” *bhrisa* “much,” *krisa* “thin,” *dradha* “strong,” and *paravidha* “a superior” Thus *prathman* (Nos 1241 and 1243) or *páthavu* “greatness,” *madimur* or *mardava* “softness”

वर्णद्रुहादिभ्यः ष्यञ् च । ५ । १ । १२३ ।

चादिमनिच् । शौक्यस् । शुक्लिमा । दाढ्यम् । द्रुडिमा ।

No 1244—AND the affix SHYAN may come AFTER words denoting COLOURS, AND after the words DRIDHA “strong,” &c By the “and” it is meant that the affix *imanich* (No 1241) may be employed Thus *sarkhya* or *sukhman* “whiteness,” *dárdhya* or *dádhrman* (No 1242) “firmness”

गुणवचनब्राह्मणादिभ्यः कर्मणि च । ५ । १ । १२४ ।

चाद्वावे । जडस्य भावः कर्म वा जाड्यम् । मौढ्यम् । ब्राह्मण्यम् । ब्राह्म-
तिगणोऽयम् ।

No 1245—AND WHEN ACTIONS ARE SPOKEN OF [*shyan* may come] AFTER words EXPRESSIVE OF QUALITIES, AND after the words BRÁHMANA, &c By the “and” it is meant that this affix may be employed when the *nature* (No 1239) is spoken of Thus *jádya* or *maudhya* “the nature or the conduct of an idiot,” *bráhmanya* “the nature or the conduct of a Bráhman” This class of word- (“*bráhmana*, &c”) is one the fact of a word's belonging to which is known only from the forms [met with in writers of authority—see No 53]

सख्युर्यः । ५ । १ । १२६ ।

सख्यम् ।

No 1246—AFTER the word SAKHI “a friend” there may be the affix Y Thus *sakhya* “friendship”

कपिज्ञात्योर्दक् । ५ । १ । १२७ ।

कापेयम् । ज्ञातेयम् ।

No 1247—AFTER the words KAPI ‘a monkey’ AND JÑATI ‘a kinsman’ there may be the affix DHAK Thus *kápeya* (Nos 1086 and 1073) “the nature or conduct of a monkey” *jñáteya* ‘affinity’

पत्यन्तपुरोहितादिभ्यो यक् । ५ । १ । १२८ ।

सेनापत्यम् । पौरोहित्यम् ।

इति नञ्स्त्रञोरधिकारः ।

No 1248 —AFTER words ENDING IN PATI, AND after the word PUROHITA “a priest,” &c, there may be the affix YAK Thus *sarnā-patya* “the duty of a general,” *paurohitya* “the office of a priest”

So much for the province of the affixes *nan* and *snan* (No 1077)

धान्यानां भवने क्षेत्रे खञ् । ५ । २ । १ ।

मुद्गानां भवन क्षेत्रे मौद्गीनम् ।

No 1249 —WHEN we speak of a PLACE FOR GRAIN, OR a FIELD of it, there may be the affix KHAÑ Thus *maudgīna* (No 1086) ‘fit for kidney-beans’—meaning a place for storing them or field for growing them

व्रीहिशाल्योर्ढक् । ५ । २ । २ ।

वैहेयम् । शालेयम् ।

No 1250 —(In the senses specified in No 1249) the affix DHAK may come after the words VRIHI AND ŚALI “rice” Thus *varheya* or *śaleyā* “fit for rice”—a field

हैयंगवीनं संज्ञायाम् । ५ । २ । २३ ।

नवनीते निपातितोऽयम् ।

No 1251 —The word HAIYAṄGAVINA—an APPELLATIVE signifying “fresh butter”—is anomalous

तदस्य संजातं तारकादिभ्य इतच् । ५ । २ । ३६ ।

तारकाः संजाता अस्य तारकित नभः । पण्डितः । आह्वतिगणोऽयम् ।

No 1252 —The affix ITACHI may come AFTER the words TARAKA, & stā, &c, when we speak of THAT WHEREOF THIS IS OBSERVED Thus *tarakīta* ‘starry’—[speaking of the sky, the stars of which are observed] *pandita* ‘learned’—[in whom *panda* “learning” is observed]

This class of words (“*taraka*, &c”) is one the fact of a word’s belonging to which is known only from the forms [met with in writers of authority—see No 53]

प्रमाणे द्वयसद्ग्नज्मात्रचः । ५ । २ । ३७ ।

ऊह प्रमाणस्य ऊहद्वयसम् । ऊहदग्नम् । ऊहमात्रम् ।

No 1253 —WHEN we speak of something as being of a certain MEASURE, the affixes DWAYASACH, DAGHNACH AND MÁTRACH [may come after that to which we remark its equality] Thus *uvūhoyasa* or *ūvūhagna*, or *umātrā*, “as high as the thigh”

यत्तदेतेभ्यः परिमाणे वतुप् । ५ । २ । ३६ ।

यत् परिमाणस्य यावान् । तावान् । एतावान् ।

No 1254 —WHEN we speak of MEASURE, let the affix VATUP come AFTER the pronouns YAD, TAD, AND ETAD. Thus *yārat* (No 377) ‘as much as’—(i e “the measure thereof being that which”—) *tārat* “so much,” *etārat* “thus much”

संख्याया अवयवे तयप् । ५ । २ । ४२ ।

पञ्चावयवा अस्य पञ्चतयम् ।

No 1255 —The affix TAYAP may come AFTER a NUMERAL WHEN [we speak of something as having that number of] PARTS. Thus *panchataya* “having five parts”

द्वित्रिभ्यां तयस्यायज्वा । ५ । २ । ४३ ।

द्वयम् । द्वितयम् । त्रयम् । त्रितयम् ।

No 1256 —The affix AYACH is OPTIONALY the substitute OF PATA (No 1255) AFTER DWI “two” and TRI ‘three’ This *dwaya* or *dwitaya* ‘a couple’ *traya* or *tritaya* ‘a triad’

उभादुदात्तो नित्यम् । ५ । २ । ४४ ।

उभयम् ।

No 1257 —AFTER the word UBHA “both” the affix *ayach* ACCENTED, shall ALWAYS be employed (and never *toyap*—No 1256) Thus *ubhaya* “the set of both”

तस्य पूरणे डट् । ५ । २ । ४८ ।

एकादशाना पूरणे एकादशः ।

No 1258 —Let DAT be the affix WHEN we speak of the COMPLETER THEREOF. Thus *ekadasa* ‘the eleventh’—(i e the one which added to ten, completes the eleven)

नान्तादसंख्यादेर्मद् । ५ । २ । ४६ ।

मडागमः । पञ्चाना पूरणं पञ्चमः । नान्तात् किम् । विशः ।

No 1259—Let MAT be the augment [of the affix *dat*—No 1258—] AFTER WHAT NUMERICAL ENDS WITH the letter N AND IS NOT PRECEDED BY another NUMERICAL [i. e. not being at the end of a compound numeral such as *trayodasan* "thirteen"] Thus *panchama* "the fifth" [the completer of the five] Why do we say "ends with the letter n?" Witness *vimsa* (No 1260) "the twentieth"

ति विंशतेर्दिति । ६ । ४ । १४२ ।

त्रिंशतेर्भस्य त्रिंशदस्य लोपो दिति परे । विशः । असंख्यादेः किम् । एकादशः ।

No 1260—Let there be elision of the syllable TI of the word VINSATI "twenty," being *vhu* (No 185) WHEN an affix WITH AN INDICATORY D FOLLOWS. Thus *vimsa* (No 1258) "the twentieth" Why do we say (in No 1259) "not preceded by another numeral?" Witness *ekadasa* "the eleventh"—[from *ekadāsan* "eleven"]

षट्कतिकतिपयचतुरां युक् । ५ । २ । ५१ ।

इटि । षण्णा पूरणं षष्ठः । कतिथः । कतिपयशब्दस्यात एव इट् । कतिपयथः । चतुर्थः ।

No 1261—When *dat* (No 1258) follows, let THUK be the augment OF the words SHASH "six," KALI "how many?," KALIPAYA "several," AND CHATUR "four." Thus *shushtha* "the sixth" [the completer of the six—], *katitha* "the which in order?" [i. e. the first, second, or what?] The word *katipaya* [though not a numeral and hence not falling under No 1258] takes the affix *dat* in consequence of this rule [which directs that this affix following that word shall receive an augment] Thus *katipayatha* "the one in order after several"—[i. e. the one in order after the second, third, or the like indefinitely—], *chaturtha* "the fourth"

द्वेस्तीयः । ५ । २ । ५४ ।

इटोऽपवादः । द्वयोः पूरणो द्वितीयः ।

No 1262—AFTER the word DWI "two" let the affix be TII. This debars *dat* (No 1258). Thus *dwitrya* "the second"—that which completes the two

त्रेः संप्रसारणं च । ५ । २ । ५५ ।

वृतीयः ।

No 1263—AND AFTER the word TRI ‘three’ [let there be *rya*—No 1254—] AND let a VOWEL be substituted for the semi-vowel— [i e let there be the vowel *ri* in the room of the *r*] Thus *tritya* (No 283) “the third”

श्रोत्रियंश्छन्दोऽधीते । ५ । २ । ८४ ।

श्रोत्रियः । वेत्यनुवृत्तेश्छान्दसः ।

No 1264—The word ŚROTRIYAN is anomalously employed to denote one WHO HAS STUDIED THE CHHANDAS—i e the Scriptures Thus (the final *n* being indicatory) *śrotiryā* ‘a Brāhman learned in the Vedas’ As the word ‘optionally’ is supplied [from V 2 77] .e may also have *chhāndasa* in the same sense

पूर्वादिनिः । ५ । २ । ८६ ।

पूर्वं ज्ञातमनेन पूर्वा ।

No 1265—The affix INI may come AFTER the word PURVA ‘former,’ when we speak of one by whom something was formerly known (or the like) Thus *pūrvan* “by whom something was formerly known (or the like)”

सपूर्वाच्च । ५ । २ । ८७ ।

कृतपूर्वा ।

No 1266—AND [the affix *va*—No 1265—] may come AFTER the word PURVA WITH some [related word prefixed] Thus *kṛtapuṣva* ‘who formerly made’

इष्टादिभ्यश्च । ५ । २ । ८८ ।

इष्टमनेन इष्टी । अधीती ।

No 1267—AND [the affix *va*—No 1265—] may come AFTER the words ISHTA “wished,” &c Thus *ishtva* “who wished,” *adṛṣṭva* “who studied”

तदस्यास्त्यस्मिन्निति मतुप् । ५ । २ । ८९ ।

गावोऽस्यास्मिन् वा सन्ति गोमान् ।

No 1268 —The affix MATUP may come after a word denoting anything, when we speak of one WHOSE IT IS, or IN WHOM IT IS Thus *gomat* "who has cows" [as a man], or "in which there are cows" [is a pasture]

तसौ मत्वर्थे १ । ४ । १६ ।

तान्तसान्तौ भसन्नौ स्तो मत्वर्थे प्रत्यये । सप्रसारणम् । विदुष्यान् ।

No 1269 —Words ENDING IN T AND words ending in S are called *bha*, WHEN an affix WITH FORCE OF MATUP (No 1268) FOLLOWS [Thus, in the example following, by No 382, which applies, in virtue of the word's being a *bha*], a vowel is substituted for the semi vowel [of the word *vidvas* "a sage"] and we have *vidushmat* "where there are sages"

गुणवचनेभ्यो मतुपो लुगिष्टः । शुक्लो गुणोऽस्यास्तीति शुक्ल पटः । कृष्णः ।

No 1270 —The ELISION (*luk*) OF MATUP IS WISHED [by Patanjali] AFTER WORDS DENOTING QUALITIES [when we speak of one who possesses the quality]" Thus *sukla* "in which there is the quality of white"—as (white) cloth, *kṛṣṇa* in which there is the quality of black "

प्राणिस्थादातो लजन्यतरस्याम् । ५ । २ । ६६ ।

बूडाल । बूडावान् । प्राणिस्थात् किम् । शिखावान् दीपः । प्राण्यद्गादेव । नेह । मेधावान् ।

No 1271 —The affix LACH [with the force of *matup*—No 1268—] may OPTIONALLY come AFTER a word ENDING IN long Á and denoting something THAT EXISTS (as a member thereof) in a LIVING BEING Thus *chúddá* or *chúdarat* (No 1245) "crested" Why do we say "that exists in a living being?" Witness *śikhavat* "crested"—when it means 'a lamp' [with its crest of flame] As the affix *lach* can be employed only after what denotes "a member or limb" of a living being, it cannot be employed in the following case—viz—*medhárat* 'possessing intelligence'

लोमादिपामादिपिच्छादिभ्यः शनेलचः । ५ । २ । १०० ।

लोमादिभ्यः शः । लोमशः । लोमवान् । पामादिभ्यो न । पामनः ।

No 1272 —AFTER the words LOMAN 'hair of the body' &c, PAMAN "cutaneous eruption," &c, AND PICHCHHA 'rice-water,' &c

there may be the affixes ŚA, AN, AND ILACH Thus—the affix *sa* being placed after *loman*, &c, we may have *lomasa* (No 200) or (by No 1268) *lomavat* “hairy,” and the affix *na* being placed after *páman*, &c, we may have *pámana* “scabby”

अङ्गात् कल्याणे । अङ्गना ।

No 1273 —“[And the affix *na*—No 1272—may come] AFTER the word AŅGA ‘the body,’—WHEN we speak of those whose persons are BEAUTIFUL” Thus *aṅganá* (No 1341) “a woman”

लक्ष्या अक्ष । लक्ष्मणः । पिच्छादिभ्य इलच् । पिच्छिलः । पिच्छवान् ।

No 1274 —“Short A may be the substitute of the word LAKSHMI ‘prosperity,’ AND [there is the affix *na*]’ Thus *lakshmana* “prosperous”

The affix *ilach* [as stated in No 1272] being optional after *pihchhá* &c, we may have *pihchhala* or *pihchharat* “broth of rice-water”

दन्त उन्नत उरच् । ५ । ३ । १०६ ।

उन्नता दन्ता अस्य दन्तुरः ।

No 1275 —The affix URACH may come AFTER the word DANIA “a tooth,” WHEN PROMINENT teeth are connoted Thus *dantura* “who possesses prominent teeth”

केशाद्वाऽन्यतरस्याम् । ५ । २ । १०६ ।

केशव । केशवान् ।

No 1276 —AFTER the word KEŚA “hair” the affix VA may OPTIONALLY come Thus *kesavo* or *kesavat* “possessing [a fine head of] hair”

अन्येभ्योऽपि दृश्यते । मणिवः ।

No 1277 —‘[This affix—*va*—No 1276]—IS SEEN AFTER OTHER WORDS ALSO” Thus *manva* “possessing a gem”—[one of the serpents of Pátála]

अर्णसो लोपश्च । अर्णवः ।

No 1278 —“[The affix *va*—No, 1276—may come] AFTER the word ARNAS “water,” AND then there is ELISION of the final *s*’ Thus *anava* “the ocean”

अत इनिठनौ । ५ । २ । ११५ ।

दण्डी । दण्डिकः ।

No 1279—AFTER words ending in short A there may be the affixes INI AND THAN [with the force of *matup*—No 1268—] Thus *dandāni* or *dandika* (No 1101) “having a staff”

व्रीह्यादिभ्यश्च । ५ । २ । ११६ ।

व्रीही । व्रीहिकः ।

No 1280—AND [the affixes mentioned in No 1279 may come] AFTER the words VRIHI “rice,” &c Thus *vīhin* or *vīhika* “having or bearing rice”

अस्मायामेधास्रजो विनिः । ५ । २ । १२१ ।

यशस्वी । यशस्वान् । मायावी । मेधावी । स्रज्वी ।

No 1281—AFTER words ending in AS, AND after MAYÁ “illusion,” AND MEDHA “intelligence,” AND SRAJ “a garland,” there may be the affix VINI Thus *yaśasvīni* or *yaśasvat* (No 1268) “famous” *mayāvīni* “illusive,” *medhāvīni* “intelligent,” *srajvīni* “wearing a garland”

वाचो ग्मिनिः । ५ । २ । १२४ ।

वाग्मी ।

No 1282—AFTER the word VACH “speech” there may be the affix GMINI Thus *vagmīni* (No 333) ‘eloquent’

अर्श आदिभ्योऽच् । ५ । २ । १२७ ।

अर्शसः । आर्शतिगणोऽयम् ।

इति मत्वर्थीयाः ।

No 1283—AFTER the words ARŚAS “piles,” &c, there may be the affix ACH Thus *arśasa* “afflicted with piles” This is a class of words, the words belonging to which are known only by their forms—(No 53)

So much for the affixes which have the same force as *matup*—(No 1268)

प्राग्दिशो विभक्तिः । ५ । ३ । १ ।

दिक्शब्देभ्य इत्यतः प्राग्वद्यमाणाः प्रत्यया विभक्तिसज्ञाः स्युः ।

अथ स्वार्थिकाः ।

No 1284—Let the affixes that are spoken of from this aphorism FORWARD as FAR AS V 3 27 be called VIBHAKTI

The affixes spoken of henceforward leave to the words their own denotation [—see No 1287—The rule No 1067, the affixes superintended by which produce epithets connoting the sense of the primitive and denoting something else, extends no further than this]

किंसर्वनामबहुभ्योऽद्वादिभ्यः । ५ । ३ । २ ।

किमः सर्वनाम्नो बहुशब्दाच्चेति प्राग्दिशोऽधिक्रियते ।

No 1285—[The affixes mentioned under No 1284 are to come] AFTER the word KIM “what?” AND after a PRONOMINAL AND BAHU “much” but NOT AFTER THOSE [of the pronominals—No 170—] OF WHICH THE FIRST IS DWI “two” [*kim*—which is among these—having been already specified] This set of provisions exercises as influence on each rule as far as V 3 27

पञ्चम्यास्तसिल् । ५ । ३ । ७ ।

पञ्चम्यन्तेभ्यः किमादिभ्यस्तसिल् वा स्यात् ।

No 1286—AFTER the words *kim*, &c (No 1285) in THE FIFTH CASE let there be optionally the affix TASIL

कु तिहोः । ७ । २ । १०४ ।

किम. कुस्तादौ हादौ च विभक्तौ । कुतः । कस्मात् ।

No 1287—The substitute of *kim* “what?” is KU, WHEN a *vibhakti* (No 1284) beginning with the letter T [called *ti* in the aphorism, for the sake of pronunciation] OR H FOLLOWS Thus *lutah* (No 1286) “from what?” or “whence?”

इदम इश् । ५ । ३ । ३ ।

प्राग्दिशीये । इतः ।

No 1288—The substitute OF IDAM “this” is IS, when one of the affixes specified under No 1284 follows Thus *utah* (No 1286) “from this” or “hence”

एतदोऽन् । ५ । ३ । ५ ।

प्राग्दिशीये । अनेकाल्त्वात् सर्वादेशः । अतः । अमृतः । यतः । ततः । बहुतः । द्वादेश्च । द्वाभ्याम् ।

No 1289—The substitute OF ETAD ‘this,’ when one of the affixes specified under No 1284 follows, is AN. As it consists of more than one letter, this substitute takes the place of the whole term (No 58). Thus *atah* (Nos 1286 and 200) “from this” or “hence,” [and, as further applications of No 1286, we have] *amutah* (No 386) “hence,” *yatah* “whence,” *tatah* “thence,” *bahutah* “from many,”—but as, after *dwī*, &c (No 1285), the affix is not allowable, we can express “from the two,” only by *dwābhyām*

पर्यभिभ्यां च । ५ । ३ । ९ ।

तसि । परितः । सर्वत इत्यर्थः । अभितः । उभयत इत्यर्थः ।

No 1290—AND the affix *tasī* may come AFTER THE TWO words PARI “around” AND ABHI “against” Thus *paritah*—meaning “all round,” and *abhitah*—meaning “on both sides”

सप्तम्यास्त्रल् । ५ । ३ । १० ।

कुत्र । यत्र । बहुत्र ।

No 1291—AFTER (the words *kim* &c,—No 1285—in) THE SEVENTH CASE let there be optionally the affix TRAL. Thus *kutra* (No 1287) “in what?” or “where?”, *yatra* (Nos 213 and 300) “where,” *bahutra* “in many places”

इदमो हः । ५ । ३ । ११ ।

त्रलोऽपवादः । इह ।

No 1292—AFTER IDAM “this” (in the 7th case) let there be the affix HA. This debars *trah* (No 1290). Thus *aha* (No 1288) “here”

किमोऽत् । ५ । ३ । १२ ।

वा स्यात् ।

No 1293—AFTER KIM “what?” [in the 7th case] let there be optionally AT

क्वाति । ७ । २ । १०५ ।

किमः । क्व । कुत्र ।

No 1294—The substitute of *kim* “what?” WHEN the affix AI (No 1292) FOLLOWS, IS KWA. Thus *kwa*, is the same sense as *kutra* (No 1291), “where?”

इतराभ्योऽपि दृश्यन्ते । ५ । ३ । १४ ।

पञ्चमीसप्तमीतरविभक्त्यन्तादपि तसिलादयो दृश्यन्ते । दृशियहणाद्भव-
दादियोगएव । स भवान् । ततो भवान् । तत्र भवान् । ततो भवन्तम् ।
तत्र भवन्तम् । एव दीर्घायुः । देवाना प्रियः । आयुष्मान् ।

No 1295—THESE affixes *tasul* (No 1286), &C, ARE SEEN coming AFTER *kim &c* (No 1285) ending with OTHER case-affixes ALSO besides the (No 1286) and 7th (No 1291) By the employment of the expression “are seen” it is hinted that this may take place [not on every occasion, but] only when in juxtaposition with such a word as *bhavat* “your Honour” Thus, employed in the same sense as *sa bhaván* “your Honour,” we see *tato bhaván* and *tatīa bhaván*, and, in the 2nd case, *tato bhavantam* and *tatīa bhavantam* So too [when the word in juxtaposition is] *dhīghāyus* “long-lived,” *devānam priya* “dear to the gods,” or *āyushmat* “long-lived”

सर्वैकान्यकिंयत्तदः काले दा । ५ । ३ । १५ ।

सप्तम्यन्तेभ्यः कालार्थं दा स्यात् ।

No 1296—Let DA come AFTER SARVA “all,” EKA “one,” ANYVA “other,” KIM “what?” YAD “which,” AND TAD “that,” in the 7th case, when we speak of TIME

सर्वस्य सोऽन्यतरस्यां दि । ५ । ३ । १६ ।

दादौ प्राग्दिशीये सर्वस्य सो वा । सर्वस्मिन् काले सदा । सर्वदा ।
अन्यदा । कदा । यदा । तदा । काले किम् । सर्वत्र देशे ।

No 1297—The substitute, OPTIONALLY, OF SARVA “all,” IS SA, WHEN an affix, of those specified under No 1284, beginning with the letter D, FOLLOWS Thus *sadā* (No 1296), or *sarvadā* “at every time” or “always,” *anyadā* “at another time,” *kadā* “when?” *yadā* “when” *tadā* “then” Why “when we speak of time” (No 1296)? Witness *sarvatra* [where, although the case is the 7th, the affix is not *da* because the sense is] “in every place” or “everywhere”

इदमो हिंल् । ५ । ३ । १६ ।

सप्तम्यन्तात् ।

No 1298—AFTER UDAM “this,” in the 7th case, let there be the affix RHIL

एतैतौ रथोः । ५ । ३ । ४ ।

इदम एत इत् एतौ स्तो रेफादौ थकारादौ च प्राग्दिशीये परे । अस्मिन् काले ए तर्हि । कले किम् । इह देशे ।

No 1299 —Of *idam* "this" [when we speak of *time*] the substitutes are the two **ETA AND IT**, WHEN an affix, of those specified under No 1284, beginning with the letter **R OR** beginning with the letter **TH**, respectively, **FOLLOWS** Thus *etarhi* "at this time" Why "when we speak of time?" Witness *aha* [formed by No 1292 when we mean] "in this *place*" or "here"

अनद्यतने हिलन्यतरस्याम् । ५ । ३ । २१ ।

कर्हि । कदा । यर्हि । यदा । तर्हि । तदा ।

No 1300 —WHEN we speak of time **NOT OF THE CURRENT DAY**, the affix **RFIL** may be employed **OPTIONALLY** Thus *karhi* (Nos 297 and 260) or *kada* (No 1296) "when?" *yarhi* or *yada* "when," *tarhi* or *tada* "then"

एतदः । ५ । ३ । ५ ।

एत इत् एतौ स्तो रेफादौ थादौ च प्राग्दिशीये । एतस्मिन् काले एतर्हि ।

No 1301 —OF **ETAD** "this," [when we speak of time], the substitutes are the two **etā** and **it**, when an affix, of those specified under No 1284, beginning with the letter **t** or with the letter **th**, respectively, follows Thus *etarhi* "at this time"

प्रकारवचने थाल् । ५ । ३ । २३ ।

प्रकारवृत्तिभ्यः किमादिभ्यस्याल् । तेन प्रकारेण तथा ।

No 1302 —The affix **THAI** may come after the words *kim* &c., (No 1235) **WHEN WE SPEAK OF** a **KIND** or **manner**, of being Thus *tathā* "so," "in that manner"

इदमस्थमुः । ५ । ३ । २४ ।

थलोऽपवादः ।

No 1303 —AFTER the word **IDAM** "this" let there be the affix **THAMU** This debars *thāl* (No 1302)

एतदोऽपि वाच्यः । अनेन एतेन प्रकारेण वा इत्थम् ।

No 1304—' It [viz, *thamu*—No 1303] SHOULD BE STATED TO COME AFTER ETAD 'this' ALSO" Thus *uttham* (Nos 1299 and 1301—) ' thus,' "in this manner "

किमश्च । ५ । ३ । २५ ।

केन प्रकारेण कथम् ।

इति प्राग्दिशीयाः ।

No 1305—AND AFTER KIM "what?" [the affix *thamu*—No 1303—may come Thus *kotham* (No 297) 'how?' "in what manuer?" So much for the affixes specified under No 1284

अतिशयने तमबिष्टनौ । ५ । ३ । ५५ ।

अतिशयविशिष्टार्थवृत्ते स्वार्थेणौ स्तः । अयमेषामतिशयेनाह्य आद्य-
तमः । लघुतमः । लघिष्ठः ।

No 1306—These two affixes, TAMAP AND ISHTHAN, come after a word, the word retaining its denotation, WHEN the sense is differenced by EXCESS Thus *ādhyatama* "the richest"—" he who—of these—is wealthy *kar' ēḥoxhiv* or *par excellence*, *laghutamo* or *laghushtha* (No 1243) "the lightest "

तिङ्श्च । ५ । ३ । ५६ ।

तिङन्तादातिशये द्योत्ये तमप् स्यात् ।

No 1307—AND AFTER what ends with a TENSE AFFIX, when excess is to be connoted, let there be the affix *tumap* (No 1306)

तरप्तमपौ घः । १ । १ । २२ ।

No 1308—Let the two affixes [of the comparative and the superlative degree, viz] TARAP AND TAMAP be called GHA

किमेत्तिङ्व्ययघादास्वद्रव्यप्रकर्षे । ५ । ४ । ११ ।

किम् एदन्तात् तिङोऽव्ययाच्च यो घस्तदन्तादाम् स्यात्तु द्रव्यप्रकर्षे ।
कितमाम् । पर्वतितमाम् । उच्चैस्तमाम् । द्रव्यप्रकर्षे तु । उच्चैस्तमस्तरु ।

No 1309—AFTER KIM "what?" AND WHAT ENDS WITH THE letter E OR with a TENSE-AFFIX, AND after an INDECLINABLE, let there be ÁMU AFTER an AFFIX OF the comparative or superlative DEGREE—but NOT IF THE EXCESS BELONGS TO a SUBSTANCE Thus

hantamām "how excessively [it rains—on the like]" *pachotitām* "he cooks surprisingly," *uchcharstamām* "most loftily or loudly" But when the excess belongs [not to an action, &c, but] to a substance—*uchcharstamas taruh* "a most lofty tree"

द्विवचनविभक्त्योपपदे तरबीयसुनौ । ५ । ३ । ५७ ।

द्वयोरकम्पातिशये विभक्त्ये चोपपदे सुप्तिङन्तादेतौ स्तः । पूर्वयोरपवादः । अयमनयोरतिशयेन लघुर्लघुतरः । लघीयान् । उदीच्या. प्राच्येभ्यः पटुतराः । पटीयासः ।

No 1310—These two affixes TARAP AND IYASUN come after what ends with a case-affix or a tense-affix, WHEN THE TERM IN CONSTRUCTION with it is a DUAL, and there is excess in the one out of the two, AND WHEN [to mark excess] the term in construction is CONTRASTED [by the affix of the fifth case with the sense of "than,"—II 3 42] This debraves the two former affixes (No 1306) Thus *laghutara* or *lughryas* "the lighter—[the one of the two that is light *par excellence*], and so too when we speak of the Northerners as being "more clever" *prāchyebhyaḥ* "than the Easterns"

प्रशस्यस्य श्रः । ५ । ३ । ६० ।

इष्टेयसोः । परतः ।

No 1311—OF the word PRASASYA "excellent" let SRA be the substitute when *ishthan* (No 1306) and *iyasun* (No 1310) follow

प्रकृत्यैकाच् । ६ । ४ । १६३ ।

इष्टादावेकाच् प्रकृत्या स्यात् । श्रेष्ठः । श्रेयान् ।

No 1312—Let a word WITH a SINGLE VOWEL remain IN its ORIGINAL FORM when the affix *ishthan* or the like (No 1311) follows Thus *śreṣṭha* "most excellent," *śreyas* "more excellent"

ज्य च । ५ । ३ । ६१ ।

प्रशस्यस्य ज्यादेश इष्टेयसोः । ज्येष्ठः ।

No 1313—AND JYA may be the substitute of the word *prasasya* (No 1311) when the affixes *ishthan* and *iyasun* follow Thus *jyeshtha* "the most excellent"

ज्यादादीयसः । ६ । ४ । १६० ।

आदे. परस्य । ज्यायान् ।

No 1314—Let long *á* be the substitute OF the affix *IYASUN* coming AFTER *JYA* (No 1313) By No 88 the substitute takes the place of the first letter only Thus *jyáyas* “more excellent”

बहोर्लोपो भू च बहोः । ६ । ४ । १५८ ।

बहोः पर्योरिमेयसोर्लोपः स्याद्बहोश्च भूरादेशः । भूमा ।

No 1315—Let there be elision of *uma* (No 1241) and *iyasun* (No 1310) coming AFTER the word *BAHU* “much,” AND let *BHU* be the substitute OF *BAHU* Thus *bhúman* “multeity”

इष्टस्य यिट् च । ६ । ४ । १५९ ।

बहोः परस्य इष्टस्य लोपः स्याद्विडागमश्च । भूयिष्ठः ।

No 1316—Let there be elision OF (the first letter of) *ISHTHAN* (No 1306) coming after the word “*bahu* “much,” AND let there be the augment *YIT* Thus *bhuyishtha* “most”

विन्मतोर्लुक् । ५ । ३ । ६५ ।

इष्टेयसोः । अतिशयेन सखी । सजिष्ठः । सजीयान् । अतिशयेन त्वखान् । त्वचिष्ठः । त्वचीयान् ।

No 1317—Let there be ELISION OF *VIN* (No 1281) and *MATU* (No 1268) when *ishthan* (No 1306) and *iyasun* (No 1310) follow Thus [from *sragwra* “garlanded”] *srajshtha* “most profusely decorated with garlands,” *srajyas* “more profusely decorated with garlands,” *twachshtha* “having abundant skin or bark,” *twachyas* “having more skin”

ईषदसमाप्तौ कल्पद्देश्यदेशीयरः । ५ । ३ । ६७ ।

ईषदूनो विद्वान् विद्वत्कल्पः । विद्वद्देश्य । विद्वद्देशीयः । पचतिकल्पम् ।

No 1318—The three affixes, *KALPA*, *DEŚYA*, AND *DEŚÍYAR*, may be employed WHEN there is a SLIGHT INCOMPLETENESS Thus *vidvathkalpa* “who is somewhat less than a learned man”—“an inferior scholar,”—and, in the same sense, *vidvaddesya* and *vidvaddesya* [So too with a verb]—*pachatikalpam* “he cooks incompletely” or “he does not finish cooking”

विभाषा सुपो बहुच् पुरस्तात् तु । ५ । ३ । ६८ ।

ईषदूनः पटुः बहुपटुः । पटुकल्पः । सुपः किम् । पचतिकल्पम् ।

No 1319 OPTIONALLY BAHUCH [in the sense specified in No 1318] may come AFTER what ends with a CASE AFFIX—BUT [instead of AFTER, let it stand] BEFORE Thus *bahupatu* or *patukalpa* “almost clever”—“clever *manus* a little” Why do we say “after what ends with a case-affix?” Because with a verb, we can have only such a form as *pachatikalpam*—see No 1318

प्रागिवात्.कः । ५ । ३ । ७० ।

इवे प्रतिष्ठतावित्यत प्राक् काधिकारः ।

No 1320—[In each aphorism] from this one FORWARD AS FAR AS—No 1326, there is the influence of the affix KA

अव्ययसर्वनाम्नामकच् प्राक् टेः । ५ । ३ । ७१ ।

कापवादः ।

No 1321—Let AKACH come BEFORE THE LAST VOWEL WITH WHAT FOLLOWS it OF INDECLINABLES AND PRONOMINALS This debas *ka* (No 1320)

अज्ञाते । ५ । ३ । ७३ ।

कस्यायमश्वोऽश्वकः । उच्चकैः । नीचकैः । सर्वकैः ।

No 1322—WHEN the thing is spoken of as UNKNOWN [then let there be *ka*—No 1320—] Thus *aswaka* “the horse [of whom is this]?” *uchchakarh* “[is it] high?” *nichakarh* “[it is] low?” *sarvakarh* [was this agreed to] by all?”

कुत्सिते । ५ । ३ । ७४ ।

कुत्सितोऽश्वोऽश्वकः ।

No 1323—WHEN the thing is spoken of as CONTEMPTIBLE [then let there be *ka*—No 1320—] Thus *aswaka* “a sorry horse”

किंयत्तदे निर्धारणे द्वयेरेकस्य डतरच् । ५ । ३ । ९२ ।

अनयोः कतरो वैष्णवः । यतरः । ततरः ।

No 1324—Let the affix DATARACH come AFTER the words KIM “what?” YAD “which,” AND TAD “that” WHEN the point in question is the DETERMINING OF THE ONE out of TWO Thus *katarā* “which of the two?”—which one is the follower of Vishnu,—*yatarā* “of the two the one who,” *tatarā* “of the two—that one”

वा बहूनां जातिपरिप्रश्ने इतमच् । ५ । ३ । ६३ ।

जातिपरिप्रश्नइति प्रत्याख्यातमाकरे । कतमो भवता कठः । यतमः ।

ततमः । वायहणमकजरथम् । यकः । सकः ।

इति प्राग्वीयाः ।

No 1325 —OPTIONALLY [after *hum*, &c,—see No 1324—there may be the affix DATAMACH [when the object is the determining of the one] out OF MANY, THE QUESTION BEING THAT OF CASTE The restriction conveyed in the words “the question being that of caste” is objected to in “The Mine” (—1 e in the “Great Commentary”—) Thus *katama* “which of the number?”—which of you, Sirs, is the Bráhmán?—*yatama* “of the set the one who,” *tatama* “of the set—that one” The employment of the term “optionally” (in the aphorism) is for the sake of indicating *alach* (No 1321), which may be used in like manner Thus *yaka* “of the set the one who,” *saka* “of the set—that one”

So much for the affixes spoken of under No 1320

इवे प्रतिकृतौ । ५ । ३ । ६६ ।

कन् स्यात् । अश्व इव प्रतिकृतिः अश्वकः ।

No 1326 —Let there be the affix *kan*, WHEN we speak of something which is LIKE—this being an IMITATION Thus *aswaka* “a figure like a horse”—[in wood or clay, or sketched on paper, &c]

सर्वप्रातिपदिकेभ्यः स्वार्थे कन् । अश्वकः ।

No 1327 —“The affix *kan* may come AFTER ALL CRUDE FORMS (No 134)—these RETAINING THEIR OWN SENSE” Thus *aswaka* “a horse”

तत् प्रकृतवचने मयद् । ५ । ४ । २१ ।

प्राचुर्येण प्रस्तुत प्रकृत तस्य वचन प्रतिपादनम् । भावेऽधिकरणे वा ल्युट् । आद्ये प्रकृतमत्रमत्रमयम् । अपूपमयम् । द्वितीये तु अत्रमयो यज्ञः । अपूपमय पर्व ।

No 1328 —The affix MAYAT may be employed [after a word denoting some substance] WHEN we require an EXPRESSION FOR IT AS ABUNDANT By “abundant” we mean “happening to be in abund-

ance," and by its "expression" we mean "a declaring" [This word *vachana*—which has been rendered 'an expression' in the aphorism—has two senses, for the affix with which it is formed—viz] the affix *lyut* conveys the force both of the *nature* (see Nos 928 and the *sūtra* In the former case [—i e taking *tatprākṛitavachana* to mean "the mention of that as abundant"—] we have *annamaya* "abundance of grain," *apūpamaya* "abundance of flour,"—but in the second case [—i e taking it to mean "that in which something is spoken of as abundant"—] we have *annamaya yajnah* "a sacrifice at which food is abundant," *apūpamayam parva* "a festival at which there is abundance of flour"

प्रज्ञादिभ्यश्च । ५ । ४ । ३८ ।

अण् स्यात् । प्रज्ञ एव प्राज्ञः । दैवतः ।

No 1329 —AND AFTER the words PRAJÑA "wise," &c, [retaining their denotation] there may be affix AN Thus *pūjya* "wise"—simply, *devata* [synonymous with *devatā*] "a deity"

बहुल्यार्थाच्छस् कारकादन्यतरस्याम् । ५ । ४ । ४२ ।

बहूनि ददाति बहुशः । अल्पशः ।

No 1330 —OPTIONALLY AFTER a word signifying MUCH OR LITTLE, IN A CASE DEPENDENT ON a VERB (see No 945) there may be the affix SAS Thus *bahusah* "abundantly"—as where one "gives many"—and so *alpasah* "scantly"—[giving few—or to a few only—&c]

आद्यादिभ्यस्तसेरुपसख्यानम् । आदौ आदितः । मध्यतः । अन्ततः । पृष्ठतः । पार्श्वतः । आह्वतिगणोऽयम् । स्वरेण स्वरतः । वर्णतः ।

No 1331 —"THE ADDITIONAL ASSERTION should be made OF the affix TASI as coming AFTER the words ADI 'first' &c" [as well as after words that are in the 5th case—see No 1286—] Thus *ādātah* "at the first," *madhyatah* "in the middle," *antatah* "finally," *prashthatah* "behind," *pāśvatah* "by the side of" This is a class of words those belonging to which are to be known only from the forms met with in writings of authority—(see No 53) Thus we meet with *svanatah* "in respect of a vowel" and *varnatah* "in respect of a letter — [when speaking, for example, of some error in orthography]

ह्रस्वस्तियोगे संपद्यकर्तरि च्विः । ५ । ४ । ५० ।

अभूततद्वावइति वक्तव्यम् । विकारात्मता प्राप्नुवत्या प्रकृतौ वर्तमाना-
द्विकारशब्दात् स्वार्थे च्चिर्वा स्यात् करोत्यादिभिर्योगे ।

No 1332—It should be stated that the “attainment” [spoken of in this aphorism] is the attainment of becoming what the thing previously was not. When something out of which something else originates arrives at the state of being that very thing so produced the affix CHWI, without altering the sense, may optionally come,—when the word denoting the modified thing as then existing—THE AGENT THAT HAS ATTAINED to the new state—IS CONJOINED WITH the verbs KRI “to make,” BHÚ “to become, AND AS ‘to be”

अस्य च्चौ । ७ । ४ । ३२ ।

अवर्णस्य ईत् स्याच्चौ । अङ्गणः कृष्णः सपद्यते त करोति कृष्णीकरो-
ति । ब्रह्मीभवति । गङ्गीस्यात् ।

No 1333—Let there be long í in the room OF A or A WHEN the affix CHWI (No 1330) FOLLOWS. Suppose that one who is not black becomes black,—some one makes him so,—then we may express it thus, *krishnīkaroṭi* “he blackens” So too *brahmābhavati* “he becomes Brahma [as a saint when liberated from the trammels of ignorance],’ *gaṅgisyāt* “may it become the Ganges—[this tributary stream flowing on to mingle therewith ’

अव्ययस्य चावीत्व नेति वाच्यम् । दोषाभूतमह । दिवाभूता रात्रिः ।

No 1334—‘IT SHOULD BE STATED THAT there IS NOT THE CHANGE TO long I (—see No 1333—) in the case OF an INDECLINABLE WHEN the affix CHWI FOLLOWS” Thus *doshābhūtam ahaḥ* “the day become evening,” *Irābhūta rātriḥ* “the night become day”

विभाषा साति कात्स्न्ये । ५ । ४ । ५२ ।

चिविषये सातिर्वा स्यात् साकल्ये ।

No 1335—In a case where the affix *chwi* (No 1332) might be employed, the affix SÁTI may OPTIONALLY be used WHEN THE TOTALITY of the change is to be suggested

सात्यदायोः । ८ । ३ । १११ ।

सस्य षत्व न । दधि सिञ्चति । कृत्स्न शस्त्रमणिः सपद्यतेऽग्निसाद्भवति ।

No 1336 —There is not the change to the dental *ś* (see No 169) of the dental *s* OF the affix *SATI* (No 1335) NOR of the *s* which is INITIAL IN ३ PADA Thus there is no change to *ś* in the example *dudhi smchat* “he sprinkles curd,” nor in the example [illustrative of No 1335] *agnisadbhavati* “the whole [weapon] is in a blaze”

चौ च । ७ । ४ । २६ ।

दीर्घः स्यात् । अग्नीभवति ।

No 1337 —AND WHEN the affix *CHWI* (No 1332) FOLLOWS let there be a long vowel Thus [from *agni fire*] *agnibhurati* “it becomes fire”

अव्यक्तानुकरणाद्द्वजवरार्धादनितौ डाच् ५।४।५१

द्वजवर न्यून न तु ततो न्यूनम् । अनेकाजिति यावत् । तादृशमर्धे यस्य तस्माद्वाच् स्यात् कृध्वस्तिभिर्योगे ।

No 1338 —[The expression in the aphorism—*वि१* —] “that of which two vowels are the least”—the smallest number [of vowels]—but not less than that—means polysyllabic AFTER that which is THE HALF OF such a POLYSYLLABIC word, being THE IMITATIVE NAME OF an INARTICULATE SOUND, let there be optionally the affix *DÁCH*—though NOT WHEN the word *ITI* FOLLOWS]—provided the word be combined with the verbs *kr*, *bhú*, or *as* (No 1332)

डाचि बहुल द्वे भवत इति डाचि विवक्षिते । द्वित्वम् ।

No 1339 —“ WHEN the affix *dách* (No 1338) is to be directed to be employed, then THERE ARE TWO, or there is reduplication of the word, VARIOUSLY” (see No 823)

नित्यमात्रेडिते डाचीति वक्तव्यम् । डाच्पर यदात्रेडित तस्मिन् परे पूर्वं परयोर्दशैर्योः पररूप स्यात् । इति तकारपकारयोः पकारः । पटपटा करोति । अव्यक्तानुकरणात् किम् । दृषत् करोति । द्वजवरार्धात् किम् । अत् करोति । अवरति किम् । खरटखरटा करोति । अनितौ किम् । पटिति करोति ।

इति तद्धिताः ।

No 1340 —“ IT SHOULD BE STATED THAT WHEN the affix *DACH* (No 1338) COMES AFTER a REDUPLICATION (No 118) which occurs when *dách* follows (No 1337), then the form of the subsequent shall

INVARIABLY be in the room both of the prior and of the subsequent letters” Hence [when we have *patat + patat + dāch + karoti*] the letter *p* is substituted in the room of the *t* [of the first *patat*] and of the *p* [of the reduplication], giving *patapatākaroti* “he makes a noise like *patat, patat*” [—the final *t* being elided by VI 1 98, as in the words under No 53] Why do we say “after the imitative name of an inarticulate sound” (No 1338)? Witness *drīshat karoti* “it makes (or turns to) stone” Why do we say “after the half of that of which two vowels are the least” Witness *śrat karoti* “he utters [the exclamation implying belief or reverence] *śrat*” Why do we say “at least”? [Because the rule does apply if there be more, as well as when there are two]—thus *kharatakharatākaroti* “he makes a sound like *kharatat*” Why do we say “not if the word *iti* ‘thus’ follows”? Witness *patitī karoti* “he makes the sound called *patat*” (VI I 98)

So much for the *Tuddhita* affixes

अथ स्त्रीप्रत्ययाः ।

NOW THE AFFIXES OF THE FEMININE

अजाद्यतष्टाप् । ४ । १ । ४ ।

अजादीनामकारान्तस्य च वाच्य यत् स्त्रीत्व तत्र द्योत्ये टाप् स्यात् ।
अजा । एडका । अश्वा । चटका । मूषिका । बाला । वत्सा । होडा । मन्दा ।
बिलाता । मेधा । इत्यादि । गङ्गा । सर्वा ।

No 1341—When that feminine nature is to be indicated which may be predicated OF [the things denoted by] the words AJA “a goat,” &C, AND WHAT ENDS IN short A, let there be the affix TAP Thus [as an example of “*aja*, &c,” we have] *aja* “a she-goat,” *eduka* “a ewe,” *gōvā* “a mare,” *chataka* “a hen-sparrow,” *mūshukā* (No 1358) “a she-mouse,” *bālā* “a girl,” *vatsā* “a she-calf,” *hodā* or *mandā* or *vilātā* “a young gull” (in the language of the Vedas), *medhā* “understanding,” &c Then (as examples of what ends in *a*, without being included in the class “*aja*, &c” we may have] *gaṅgā* “the Ganges,” *sarvā* “all”

उगितश्च । ४ । १ । ६ ।

उगिदन्तात् प्रातिपदिकान्डीप् । भवन्ती । पचन्ती ।

No 1342—AND AFTER WHAT, as a crude word, HAS AN INDICATORY UK, let the feminine affix be *ūp*. Thus [from *bhavatī*—No 883—in which the indicatory *u* is an *uk*,] *bhavatī* (No 398) “[*u* female] becoming,” *pachonti* ‘cooking”

टिड्ढाणञ्द्वयसज्दघ्नमात्रचतयपृठकृठञ्कञ्क-
रपः । ४ । १ । १५ ।

अनुपसर्जनं यट्टिदादि तदन्त यददन्त तत स्त्रिया डीप् । कुरुचरी । नदट् । नदी । देवट् । देवी । सौपर्णी । ऐन्द्री । औत्सी । ऊरुद्वयसी । ऊरुद्वयी । ऊरुमात्री । पञ्चतयी । आक्षिकी । प्रास्थिकी । लावणिकी । यादृशी । इत्थरी ।

No 1343—In the feminine the *ε* shall be the affix *urp* after what ends in short *α*, if it is not a subordinate term (No 968) in a compound, and if the affix with which it ends has an indicatory T or if the affix be DHA (No 1093), or AN (No 1077) or AN (No 1075), or DWAYASACH (No 1253), or DAGHINACH (No 1253), or MAFRACH (No 1253), or TAYAP (No 1255), or THAK (No 1202), or THAN (No 1230), or KAN (No 376) OR KWARAP (III 2 163) Thus [to give an example of each in order] *kuruchari* (No 844) “who goes to the Kurus” and [as the words *nada* “a river” and *deva* “a god” are written, in the list ‘*pach, de*’—see No 837—with an indicatory *t*—thus] *nadat* and *devat* [we have] *nadi* ‘a river’ and *devi* “a goddess” Then again—*saurpannari* “a female descendant of Sarpāna,” *andri* “a female descendant of Indri,” *autsi* “a female descendant of Utsi,” *urudvayasi* *urudvayai*, and *urumatri* ‘reaching to the thigh,” *pachhatayai* “of which the parts are five,” *dashiki* ‘a female dice,’ *prasthiki* “containing the measure of a prastha,” *lavanihi* “elegant,” *yadrisi* “such like as,” *itwari* “swift”

नञ्छजीकृञ्ख्युस्तरुणतलुनानामुपसख्यानम् । स्त्रीणी । पौञ्ची । शाक्ती-
की । आद्यकरणी । तरुणी । तलुनी ।

No 1344— IN ADDITION to the foregoing [enumerated in No 1343] there should have been THE ENUMERATION OF THE AFFIXES NAN AND SNAN (No 1077) AND IKAK (No 1072) AND KHUN (III 2 36) AND OF THE WORDS FARINA AND IAYUNA ‘a youth’” Thus *starni* female,” *pavnsni* ‘male,” *saktiki* “a female speaker,” *adhyantri* “cruching,” *tanu* or *tulun* ‘a young woman”

यजश्च । ४ । १ । १६ ।

यजन्तान्डीप् । अकारलोपे कृते ।

No 1345 —AND AFTER what ends with the affix YAN (No 1072) the feminine affix is *śvp*—elision of the *a* having been made (by No 260)

हलस्तद्धितस्य । ६ । ४ । १५० ।

हलः परस्य तद्धितयकारस्य लोप इति परे । गार्गी ।

No 1346 —There is elision OF the Y of a TADDHITA affix coming AFTER a CONSONANT, when long i follows Thus (from *gāgya gāyī* No 1345) “a female descendant of Gaiga”

प्राचां ष्फ तद्धितः । ४ । १ । १७ ।

यजन्तात् ष्फो वा स्यात् स च तद्धितः ।

No 1347 —In the opinion OF THE ANCIENTS [and hence only optionally] there may be the affix SHPHA after what ends with the affix *yan* (No 1072), and it is to be regarded as a TADDHITA affix—[so that the *ph*—see No 1086 —becomes *āyan*]

षिद्धौरादिभ्यश्च । ४ । १ । ४१ ।

डीप् स्यात् । गार्ग्यायणी । नर्तकी । गौरी । अनडुही । अनड्वाही ।
आकृतिगणोऽयम् ।

No 1348 —AND AFTER words ending with affixes WHICH HAVE an INDICATORY SH, AND after the words GAURA “brilliant,” &c, let the feminine affix be *śisha* Thus *gaigyāyanī* [—with the affix *shpha*—No 1347 “a female descendant of Gaiga,” *nartakī* [with *shvun*—III I 145] “an actress,” *gaurī* “the brilliant [goddess or Pārvatī]” *anaduhī anadwāhī* “a cow” This is a class of words constituted by usage—see No 53

वयसि प्रथमे । ४ । १ । २० ।

प्रथमवयोवाचिनोऽदन्तान्डीप् । कुमारी ।

No 1349 —After a word ending in short *a* and expressive of I AM Y AGE let the feminine affix be *śvp* Thus *kumārī* “a girl”

द्विगोः । ४ । १ । २१ ।

अदन्ताद् द्विगोर्डीप् । त्रिलोकी । अजादित्वात् त्रिफला । अनीका ।

No 1350 — AFTER a DWIGU compound (No 983) ending in short *a* let the feminine affix be *śīp* Thus *trilokī* “the aggregate of the three worlds” But we find *triphald* “the three myrobalans,” because this is one of the words spoken of as “*aya, &c*” (No 1341) —

वर्णादनुदात्तात् तोपधात् तो नः । ४ । १ । ३६ ।

वर्णवाची योऽनुदात्तान्तस्तोपधस्तदन्तादनुपसर्जनाद्वा डीप् तकारस्य नः । एता । एनी । रोहिता । रोहिणी ।

No 1351 — AFTER a word expressive of COLOUR, ending in a GRAVELY ACCENTED vowel, and HAVING the letter T as its PENULTIMATE letter, the word not being a subordinate in a compound, the feminine affix is optionally *śīp*, and the letter N is substituted in the room OF the T Thus [from *eta* “variegated”] *etā* or *enī*, [from *rohita* “red”] *rohitā* or *rohini*

वेतो गुणवचनात् । ४ । १ । ४४ ।

उदन्ताद्गुणवाचिनो वा डीष् । मृद्वी । मृदुः ।

No 1352 — OPTIONALLY AFTER what ends in SHORT U, being EXPRESSIVE OF a QUALITY, the feminine affix is *śīsh* Thus [from *mrīdu* “soft”] *mrīdū* or [without a feminine affix] *mrīduh*

बह्वादिभ्यश्च । ४ । १ । ४५ ।

वा डीष् । बह्वी । बहुः ।

No 1353 — AND AFTER the words *BAHU* “much,” &C, the feminine affix is optionally *śīsh* Thus *bahū* or [without a feminine affix] *bahu* ऋदिकारादक्तिनः । रात्री । रात्रिः ।

No 1354 — “AFTER THE vowel I OF a KRIT affix, NOT KṬIN (No 918),” [the feminine affix is optionally *śīsh*] Thus *rātri* or *rātri* “night

सर्वतोऽक्तिचर्थादित्येके । शकटी । शकटिः ।

No 1355 — “SOME SAY that the feminine affix *śīsh* may come AFTER ANY WORD ending in *i* (No 1354) IF it have NOT THE FORCE OF the affix KṬIN” Thus *sakatī* or *sakatī* “a cat”

पुंयोगादाख्यायाम् । ४ । १ । ४८ ।

या पुमाख्या पुयोगात् स्त्रिया वर्तते ततो डीष् । गोपस्य स्त्री गोपी ।

No 1356 —WHEN THE NAME of a male is employed to denote the female IN VIRTUE OF HER [matrimonial] UNION WITH THAT MALE, the feminine affix *nish* comes after it Thus *gopī* “the wife of a *gopa* or cowherd”

पालकान्तात्र । गोपालिका । अश्वपालिका ।

No 1357 —“But NOT AFTER the word PĀLAKA ‘a keeper’ [does *nish* come by No 1356] Thus *gopālīkā* (No 1358) “the wife of a cow-keeper,” *aśvapālīkā* “the wife of a horse-keeper

प्रत्ययस्थात् कात् पूर्वस्यात् इदाप्यसुपः।१।३।४४।

प्रत्ययस्थात् कात् पूर्वस्याकारस्येकारः स्यादापि स चाप् सुप. परो न चेत् । सर्बिका । कारिका । अतः किम् । नौका । प्रत्ययस्थात् किम् । शक्नोतीति शका । असुपः किम् । बहुपरिव्राजका नगरी ।

No 1358 —Let there be the vowel I in the 1000 OF the vowel A coming BEFORE the letter K STANDING IN an AFFIX, WHEN the feminine affix AP FOLLOWS—PROVIDED that the feminine affix AP does NOT come AFTER a CASE-AFFIX Thus [from *sarvika* “eve.y”] *sarvika*, [from *kārika* “a maker”] *kārikā* Why do we say “of the vowel a” ? Witness *naukā* “a boat” Why do we say “standing in an affix” ? Witness *śakā* [from *śaha*] “who is able—[where the *k* belongs to the verbal root] Why do we say “not after a case-affix” ? Witness *bahuparivrājakā nagarī* “a city with many religious mendicants”—[where the feminine affix is attached after the case-affix had been elided as explained under No 964, informing the compound]

सूर्यद्वैवताया चाप् । सूर्यस्य स्त्री देवता सूर्या । देवताया किम् ।

No 1359 —“AFTER the word SURYA ‘the Sun,’ the feminine affix is CHĀP, WHEN the GODDESS [his wife] is meant” Thus *sūryā* “the goddess who is the wife of the Sun” Why “when the goddess is meant” ? [See No 1360]

सूर्योगस्त्ययोश्चे च इया च यलोपः । सूरी । कुन्ती ।

No 1360 —“There is ELISION OF the words SŪRYA ‘the sun’ AND AGASTYA “the saint Agastya,” WHEN the affix CHHA (No 1160) follows, AND when the feminine affix NĪ follows” Thus *sūrī*—meaning “Kuntī—the mortal bride of the Sun”—(see No 1359)

अर्यक्षत्रियाभ्या वा स्वार्थे । अर्याणी । अर्या । क्षत्रियाणी । क्षत्रिया ।

No 1367—"AFTER the words ARYA 'a man of the Vaisya class' AND KSHATRYA 'a man of the military class' [the feminine affix, with the augment directed in No 1361 comes] OPTIONALLY WHEN the word retains ITS OWN SENSE [viz that of a person belonging to the class] Thus *aryani* or *aryā* "a female of the Vaisya class" *kshatriyā* or *kshatriyā* "a female of the military class"

क्रीतात् करणपूर्वात् । ४ । १ । ५० ।

डीष् । वस्त्रक्रीती । क्व चित्र । धनक्रीता ।

No 1368—"AFTER the word KRITA "brought," PRECEDED BY the name of THE MEANS wherewith, the feminine affix is *śish* Thus *vastrikṛitā* "a female bought in exchange for cloth" Sometimes it is not so Thus *dhanakṛitā* "a female purchased with wealth"

स्वाङ्गाच्चापसर्जनादसंयोगोपधात् । ४ । १ । ५४ ।

असंयोगोपधमुपसर्जनं यत् स्वाङ्गं तदन्तान्डीष् वा । केशानतिक्रान्ता अतिकेशी । अतिकेशा । चन्द्रमुखी । असंयोगोपधात् किम् । सुगुल्फा । उपसर्जनात् किम् । सुशिखा ।

No 1369—AND the feminine affix *śish* comes optionally AFTER what ends with the name of a PART OF THE BODY, when the word is SUBORDINATE IN a COMPOUND (No 968), moreover, NOT HAVING a CONJUNCT FOR ITS PENULTIMATE letter Thus *atihesi* or *atihesa* "surpassing the hair" [in beauty, &c,—or reaching above it—as deep water—], *chandramulhā* or *chandramulhā* "moon-faced" Why do we say "not having a conjunct for its penultimate letter"? Witness *sugulphā* "a female with handsome ancles" Why do we say subordinate in a compound? Witness *susūhā* "a handsome crest"—[where the *śikhā* is not subordinate or epithetical]

न क्रोडादिबह्वचः । ४ । १ । ५६ ।

क्रोडादेर्बह्वचश्च स्वाङ्गाच्च डीष् । कल्याणक्रोडा । आकृतिगणोऽयम् । सुजघना ।

1370 The feminine affix is NOT *śish* (No 1369) AFTER a word denoting a part of the body when it is of the class KRODA "the flank," &c, NOR when the word is POLYSYLLABIC Thus *kalyāṇakṛoda*

‘a female with handsome flanks’ This is a class of words constituted by usage—(see No 53) Of the case where the word is polysyllabic we have an example in *sujaghanā* “a female with handsome loins”

नखमुखात् संज्ञायाम् । ४ । १ । ५८ ।

न डीष् ।

No 1371—The feminine affix is not *nīsh* (No 1369) AFTER NAKHA “the nose” AND MUKHA “the mouth,” WHEN (the word at the end of which they stand is) an APPELLATIVE [No 1372]

पूर्वपदात् संज्ञायामगः । ८ । ४ । ३ ।

पूर्वपदस्यात्रिमित्तात् परस्य नस्य णः स्यात् संज्ञाया न तु गकारव्यवधाने । शूर्पणखा । गौरमुखा । संज्ञाया किम् । ताम्रमुखी कन्या ।

No 1372—Let there be a cerebral *n* in the room of a dental *n* coming AFTER a cause of such change (No 157) standing in the PRIOR MEMBER of a compound word, WHEN the word is an APPELLATIVE—but NOT if the letter *G* intervenes Thus *sūrpānahā* “[the sister of Ravana—viz] Śūrpānahā [—whose nails were like winnowing baskets]” Then [as another example of No 1371 we may have] *gaurāmukhā* “Fair-face” Why [in No 1371] do we say “when an appellative”? Witness *tāmramukhā kanyā* “a copper-faced damsel”

जातेरस्त्रीविषयादयोपधात् । ४ । १ । ६३ ।

जातिवाचि यत्र च स्त्रिया नियतमयोपध ततो डीष् । तटी । वृषली । कटी । बह्वृची । जाते. किम् । मुण्डा । अस्त्रीविषयात् किम् । बलाका । अयोपधात् किम् । क्षत्रिया ।

No 1373—Let the feminine affix be *nīsh* AFTER that which is expressive of a KIND, and is NOT INVARIABLY FEMININE—moreover—NOT HAVING the letter *Y* FOR ITS PENULTIMATE letter Thus from [*tato*] *tatī* “shore,” *vrishalī* “a woman of the servile tribe,” *lathī* “a woman of the class of Brāhmins who read the Katha section of the Rig Veda,” *bahurichī* “a woman of the class of Brāhmins who read the Rig Veda” Why do we say “expressive of a kind”? Witness *mundā* “shaven”—[where the word expresses not a kind but a quality—see *Sāhitya Darpana* § 12 *b* and *d*] Why do we say “not invariably feminine”? Witness *balāka* “a crane”—[supposed to breed without the male] Why do we say “not having the letter *y* for its penultimate letter”? Witness *kshatryā* “a female Kshatriya”

योपधप्रतिषेधे गवयहयमुकयमत्स्यमनुष्याणामप्रतिषेधः । गवयी । हयी ।
मृकयी । हलस्तद्धितस्येति यलोपः । मनुषी । मत्स्यस्य ड्या यलोपः । मत्सो ।

No 1374 —“IN THE EXCLUDING [from No 1373] OF WORDS THAT HAVE letter Y AS the PENULTIMATE, there is NOT involved the EXCLUSION OF [the following words which have a penultimate *y*—viz —] GAVAYA the Bos Gavaeus,” HAYA “a horse,” MUKAYA “a sort of animal,” MATSYA “a fish,” and MANUSHYA “a man” Thus *gavayí* “the female, of the Bos Gavaeus,” *hayr* a mare,” *muhayr* “a female *mukaya*” By No 1364 there is elision of the *y* of *manushya* —the *manushr* “a woman,”—and [according to Kátáyana] there is elision of the *y* of *matsya* (though this word does not end in a *taddhita* affix) when the feminine affix *ńí* follows—so that we have *matsr* “a female fish

इतो मनुष्यजातेः । ४ । १ । ६५ ।

डीष् । दाक्षी ।

No 1375 —“AFTER a word ENDING IN short I, denoting a RACE OF MEN, the feminine affix is *ńish* Thus *đákshr* “a female Dákshi or descendant of Daksha (No 1087”

ऊडुतः । ४ । १ । ६६ ।

उदन्तादयोपधान्मनुष्यजातिवाचिनः स्त्रियामूङ् । कुरूः । अयोपधात्
किम् । अध्वर्युर्ब्राह्मणी ।

No 1376 —AFTER a word ENDING IN short U, not having the letter *y* as its penultimate letter, and being expressive of men, the affix in the feminine is *úń* Thus *kurú* “a female Kuru.” Why do we say “not having the letter *y* as its penultimate letter”? Witness *adhvarayur* “a woman of the class of Bráhmans versed in the Yajur Veda”

पङ्गोश्च । पङ्गुः ।

No 1377 —“AND [as in No 1376] AFTER the word PAŅGU ‘lame,’ Thus *pańgú* “(a female) lame”

श्वशुरस्योकाराकारलोपश्च । श्वश्रू ।

No 1378 —“AND [in addition to the affixing of the feminine affix *úń*—No 1376—] there is ELISION OF the U and of the A OF the word ŚWAŚURA ‘a father-in-law’ Thus *śwasarú* “a mother-in-law”

ऊरुत्तरपदादौपम्ये । ४ । १ । ६६ ।

उपमानवाचिपूर्वपदमूरुत्तरपद यत् प्रातिपदिक तस्माद्दृ । करभोरुः ।

No 1379 — Let *ūr* be the feminine affix AFTER THAT compound ending in a crude word, OF WHICH THE LATTER MEMBER IS the word *URU* 'the thigh,' WHEN the prior member of the compound is a word expressing an object of COMPARISON. Thus *karabhōru* 'a female with thighs like the ulna or tapering fleshy side of the hand'

संहितशफलक्षणवामादेश्च । ४ । १ । ७० ।

अनौपम्यार्थे सूत्रम् । सहितोरुः । शफोरुः । लक्षणोरुः । वामोरुः ।

No 1380 — And (*ūr* shall be the feminine affix after the word *ūr* 'the thigh' coming, in a compound,) after the words *SANHITA* "joined" *SAPHA* "a hoof" *LAKSANA*, "a mark," AND *VAMA* 'handsome,' &c. This aphorism is for the sake of cases where there is no comparison (as there is in the cases to which No 1379 refers) Thus *sankhitorū* "whose thighs are joined [—e g, from obesity]" *shphōru* "whose thighs are [put together] like [the two] hoofs [on a cow's foot]," *lakshānorū* 'whose thighs are marked,' *vīmorū* "with handsome thighs"

शार्ङ्गरवाद्यजो डीन् । ४ । १ । ७३ ।

शार्ङ्गरवादेजो योऽकारस्तदन्ताच्च जातिवाचिनो डीन् । शार्ङ्गस्वी ।

वैदी । ब्राह्मणी ।

No 1351 — Let *śIN* be the feminine affix AFTER the word *SĀRŪGARAVA* 'a Sārūgarīva,' &c, and after what ends with the letter *a* of the affix *AN* (No 1075) when the word speaks of a kind [not of a wife—No 1356] Thus *sāringaravī* "a Sāringarīva woman," *baidī* [from *bida*, which, besides ending with the affix *an*, as it is held to do when enumerated in the list "*sāringarava* &c," may end with the affix *an*] "a female descendant of Bida," *brahmanī* "a female of the sacerdotal tribe"

नृनरयोर्द्विष्व । नारी ।

No 1382 — AND *VRIDDHI* is the substitute OF the words *NRI* AND *NARA* 'a man' [when the feminine affix *nri*—No 1381—follows'] Thus *narī* 'a woman'

यूनस्तिः । ४ । १ । ७७ ।

युवन्शब्दात् स्त्रिया ति. स्यात् । युवति. ।

इति स्त्रीप्रत्ययाः ।

N. 1383 — AFTER the word YUVAN "young," when it denotes a female, let there be the affix TI. Thus *yuvati* 'a young woman.'

So much for the affixes of the Feminine

शास्त्रान्तरे प्रविष्टाना बालाना चापकारिणा ।

कृता वरदराजेन लघुसिद्धान्तकौमुदी ॥

इति श्रीवरदराजकृता लघुसिद्धान्तकौमुदी समाप्ता ॥

This abridged *Siddhanta Kavimuli*, a help for those who are engaged in other studies (and have therefore little leisure) and for those also who are quite unacquainted with science was made by the illustrious Varadarāja

Here concludes the *Laghu-siddhanta-kavimudi* made by the illustrious Varadarāja

॥ लघुकौमुदी समाप्ता ॥

THE IASTHUKAUMUDI IS FINISHED

ALPHABETICAL INDEX

OF THE

APHORISMS

IN THE LAGHUKAUMUDY

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